Chapter 1

INTRODUCTION TO TRANSPERSONAL PSYCHOLOGY

Learning Objectives

1. Compare and contrast the perspectives of mainstream psychology and transpersonal psychology toward human spirituality.
2. List the goals of transpersonal psychology.
3. Identify key themes in definitions of transpersonal psychology cited in the literature.
4. Identify at least five definitions of "transcendence beyond ego" proposed by Abraham Maslow.
5. Describe the two types of "transcendent" abilities identified by John Curtis Gowan.
6. Define transpersonal experiences.
7. Define transpersonal behaviors.
8. Name topics studied in transpersonal psychology
9. Give examples of exceptional human experiences.
10. Tell why exceptional experiences are considered "anomalous" by mainstream psychology.
11. Describe how exceptional human experiences are viewed by transpersonal psychology.
12. Tell why experiential exercises and practices are important in learning about transpersonal concepts.
13. Distinguish between the personalistic and naturalistic approaches to the history of transpersonal psychology.
14. Explain why the founder of experimental psychology can be considered a founder of transpersonal psychology.
15. Explain why William James can be considered "the father of modern transpersonal psychology and psychiatry."
16. Describe the contribution of F. W. H. Myers's concept of the "subliminal self" to the development of transpersonal psychology.
17. Describe the role that Sigmund Freud played in the history of transpersonal psychology.
18. Describe the contribution of Alfred Adler's concept of the "creative self" to psychology.
19. List the significant contributions that C. G. Jung made in the history of transpersonal psychology.
20. Describe Roberto Assagioli's contribution to transpersonal psychology.
21. Tell how transpersonal psychology is a reflection of America's "alternative reality" and "folk psychology" traditions.
22. Describe the contribution that psychical research plays in the history of transpersonal psychology.
23. Describe the contribution of Eastern and Asian systems of thought to the development of transpersonal psychology.
24. Describe the role that the Counterculture movement played in the history of transpersonal psychology.
25. Discuss how humanistic psychology provided an alternative perspective in mainstream psychology.
26. Describe the relationship between humanistic and transpersonal psychology.
27. Give examples of how transpersonal psychology has become a professional and global movement.
29. Name at least five important milestones in the history of transpersonal psychology.
30. Describe how transpersonal psychology employs an integral perspective toward experience and behavior.
30. Identify and assess the four key ideas that define a transpersonal orientation.
31. Distinguish and appraise the various theoretical orientations, philosophies, and worldview in transpersonal psychology.

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32. Describe the key ideas in the "Perennial Philosophy" and explain why it is considered to be universal.
33. List and evaluate the four criticisms of the Perennial Philosophy mentioned by Jorge Ferrer.
34. Describe the integral approach used in transpersonal psychology and identify the "mistake" that its use avoids.
35. Name the kinds of traditional qualitative and quantitative research methods used in transpersonal research.
36. List and describe the varieties of original transpersonally-oriented research methods that have been developed to study exceptional experiences and behaviors.
37. Tell why non-experimental evidence remains an extremely valuable source of information concerning the nature, limits, and reality of transpersonal phenomena.
38. Compare and contrast transpersonal and traditional approaches to research.
39. Explain how transpersonal psychology is a science.
40. Summarize the contribution of transpersonal psychology to the study of exceptional experiences and transformative behaviors.

Chapter 1 – Introduction to Transpersonal Psychology

Chapter Outline

I. The Scope of Transpersonal Psychology

A. Spirituality in Contemporary Life and Modern Psychology
   1. Social and cultural interest in spirituality is not a passing fad.
   2. Interest in spirituality extends to modern psychology.
   3. Mainstream psychology's view of religion and spirituality has not always been a positive one.
   4. The promise of transpersonal psychology.
      a. Expand the individual's understanding of the "unknown" elements of the self and its greater world.
      b. Broaden "official" concepts about the self to reveal the multidimensional nature of the human psyche.
      c. Enlarge the vision of modern psychology to include a new, wider view of the co-participatory nature of reality.
      d. Develop a greater understanding of human potentials and abilities.
      e. Propose an alternate view of human nature in order that the individual and the species may achieve its greatest fulfillment.

II. What is Transpersonal Psychology?

A. Definitions and Themes of Transpersonal Psychology
   1. Published definitions of transpersonal psychology (1967-2003)
   2. Thematic analysis of definitions
      a. 1968-1991 (Lajoie & Shapiro, 1992).
         1. States of consciousness
         2. Highest or ultimate potential
         3. Beyond ego or personal self
         4. Transcendence
         5. Spiritual
      b. 1991-2001 (Shapiro, Lee, & Gross, 2002)
         - Going beyond or transcending the individual, ego, self, the personal, personality, or personal identity; existence of a deeper, true, or authentic self.
         - Spirituality, psychospiritual, psychospiritual development, the spiritual, spirit.
      c. General sources (Hartelius, Caplan, & Rardin, 2007)
         - Psychology beyond ego
         - Integrative/holistic psychology
         - Psychology of transformation
   3. Various meanings of "transcendence beyond ego"
      a. Maslow's 35 definitions of transcendence (Maslow, 1969, 1971)
      b. Gowan's "exotic" and "cosmogenic" abilities (Gowan, 1980)
   4. Transpersonal psychology is the study of transpersonal experiences and behaviors.
      a. Transpersonal experience defined (Walsh & Vaughn, 1993)
      b. Transpersonal behavior defined (Murphy, 1992)
      c. Terms such as "spirit, "soul," "psyche" used to express the inner "unknown" portions of our being.

III. What Do Transpersonal Psychologists Study?

A. Content Domain of Transpersonal Psychology
   1. Topics that are studied in transpersonal psychology
      a. Psychology of consciousness
      b. Psychology of religious experience
      c. Psychology of psychic phenomena
      d. Psychology of spiritual development
      e. Psychology of mind-body healing
      f. Emerging paradigms in science and society
   2. Exceptional Human Experiences (Palmer & Braud, 2002)
      a. Mystical/unitive experiences
      b. Encounter-type experiences
      c. Psychic/paranormal experience
      d. Unusual death-related experiences
      e. Exceptional normal experiences
   3. Exceptional human experiences are considered "anomalous" by mainstream psychology.
   4. Exceptional human experiences viewed as an extension of normal creative ability by transpersonal psychologists.
   5. Transpersonal psychology is a practical psychology.
      a. People frightened of themselves.
      b. Experiential exercises and practices are important to give psychological roots to transpersonal concepts.
      c. Active investigation, not a passive withdrawal or fearful retreat from waking life.

IV. What are the Origins of Transpersonal Psychology?

A. The Many Probable Histories of Transpersonal Psychology

B. Personalistic "Person-Makes-The-Times" Approach
   1. Gustav T. Fechner (1801-1887)
      a. Psychophysics was Fechner's attempt to clarify the relationship between body, mind, and spirit.
      b. Espoused the cause of panpsychism
      c. Defended the hypothesis of life after death
   2. William James (1842-1910)
      a. Openly espoused the cause of parapsychology.
      b. Developed modern interest in "exceptional" human mental states.
      c. Wrote about the psychology of mystical experience.
      d. One of the first American psychologists to use the term "transpersonal" in reference to the subconscious.
      e. Recognized the inadequacy of positivist psychology's materialistic, deterministic, reductionist and mechanistic account of the lived world.
      f. Proposed a "radical empiricism" that honors subjective aspects of experience and behavior.
      g. Proposed "noetic pluralism" that recognized multiple and diverse spiritual realities.

3. F. W. H. Myers (1843-1901)
   a. Proposed the hypothesis of an inner, subliminal self -- psychology's nearest corollary to the soul.
   b. Myers's theory of the "subliminal self" strongly influence William James.
   c. Theory made early inroads in academic psychology and philosophy.
4. Sigmund Freud (1856-1939)
   a. Replaced Myers's subliminal self with id and superego
   b. Substituted Myers's spontaneous "subliminal uprushes" and creative impulses with sexual and aggressive drives and instincts.
   c. Merged with Darwinian ideology
   d. Provided impetus to others to broaden and deepen Freud's psychodynamic model.
5. Alfred Adler (1870-1937)
   a. Introduced concept of the "creative self."
   b. Emphasized that in our choices, we create ourselves.
   c. Proposed the idea that in seeking our individual fulfillment, we contribute to the betterment of all society.
6. C. G. Jung (1875-1961)
   a. Opened spiritual reality of the psyche to scientific inquiry.
   b. Vocal critic of the philosophy of materialism and scientism in modern experimental psychology.
   c. Espoused the cause of parapsychological research.
   d. Highlighted supportive nature of subconscious portions of the psyche.
   e. Elucidated the influence of shadow-life elements of the psyche.
   f. Developed methods for investigating the spiritual life of the mind.
7. Roberto Assagioli (1888-1974)
   a. Incorporated the idea of soul explicitly into his theory of human personality.
   b. Pioneered a religiously-neutral, psychologically-oriented, experientially-based approach to psychotherapy called "personal psychosynthesis" and "spiritual psychosynthesis.

C. Naturalistic "Times-Makes-the-Person" Approach
1. Transpersonal psychology as a reflection of America's "alternative reality" and "folk psychology" traditions (1720-1900)
   a. The First "Great Awakening" and the religious revivals of the Quakers and Shakers gave expression to the idea that God speaks to humanity.
   b. Swedenborgism and the New England transcendentalist movement re-affirmed spiritual aspects of the mind and nature.
   c. The Second "Great Awakening" and the rise of Utopian communities recognized importance of community, service, and social justice.
   d. Theosophy, "New Thought," and Christian Science movements emphasized integration of bodymind and role of beliefs in health and illness.
2. The hidden tradition of psychical research in psychology (1880-1947)
   a. The Survey Period (1882-1900), the Age of Mediums (1900-1930, the Era of Statistical Experiments (1930-1947).
   b. The birth of psychic research and Spiritualism in late 19th century America prefigured the science of parapsychology, the modern study of trance channeling, and the psychology of religion.

b. Strong scientific evidence in parapsychology gives general support to some kind of reality to a spiritual world and a spiritual life.

3. Americanization of Eastern and Asian systems of thought (1900-1970)
   a. Import of Eastern psychologies into the West.
   b. Asian-influenced spiritual teachers had visible influence on theorizing of many transpersonal theorists.
   c. The rise of a spiritualized version of the unconscious.
4. Counterculture movement (1960-1970)
   a. Dramatic changes in American society, culture, religion, politics, higher education, psychiatry, and philosophy.
   b. Spiritual awakening in American society developed into the New Religions, the Aquarian Conspiracy, and New Age movements.
5. The humanistic revolution (1940-1970)
   a. Provided alternative perspective in mainstream psychology.
   b. Promoted ideas of choice, responsibility, meaning, and self-actualization.
6. The transpersonal evolution (1967 - Present)
   a. Emerged out of humanistic psychology in 1967 to provide a psychology "beyond self-actualization."
   b. Abraham Maslow (1908-1970) was a co-founder supported by many humanistic psychologists.
7. Professionalization and globalization of the field (1970 - Present)
   a. Academic courses and degree-granting programs
   b. International studies
   c. Academic journals
   d. National and international associations and conferences

D. An "Unofficial" Intellectual History of Transpersonal Psychology

V. Contemporary Perspectives in Transpersonal Psychology

A. An Integral Perspective
1. Integrates a transpersonal-spiritual-religious perspective into other approaches -- psychodynamic, behaviorist, humanistic, cognitive, biological, evolutionary, and sociocultural.

B. Key Ideas that Define a Transpersonal Orientation
1. *Articles of Association for Transpersonal Psychology* (Sutich, 1972)
   a. Impulses toward an ultimate state are continuous in every person.
   b. Full awareness of these impulses is not necessarily present at any given time.
   c. The realization of an ultimate state is essentially dependent on direct practice and on conditions suitable to the individual concerned.
   d. Every individual has the right to choose his or her own path.

C. A Continuum of Theoretical Orientations
1. Concerning contemporary perspectives in transpersonal psychology (Walsh & Vaughn, 1993a, 1993b):
   a. Do not excluded the personal ego.
   b. Do not limit the type of expansion of identity possible.
   c. Are not limited to any particular philosophy or worldview.
   d. Do not limit research to a particular method.

e. Do not limit inquiry to a particular domain.

2. Philosophy cannot be divorced from action; all perspectives are theory-laden.
3. One end of the continuum: The Perennial Philosophy (Huxley, 1970)
4. A participatory vision of human spirituality (Ferrer, 2002)
5. The other end of the continuum: The Western Creed (Tart, 1992).
6. Multiple interpretations of transpersonal phenomena allowed.

VI. How Is Transpersonal Research Done?

A. Transpersonal Research Methods

1. Does not limit itself to a particular research method.
2. An integral approach is used.
   a. 1-2-3 of consciousness studies
   b. Helps avoid committing a "category mistake" of explaining personality action in terms of single category of causes or effects.
3. A balance of quantitative and qualitative research methods are used.
   a. *Historical and archival* approaches to study spontaneous remissions.
   b. *Life stories* to study miraculous cures and faith healing.
   c. *Case studies* to investigate birthmarks suggestive of reincarnation.
   d. *Behavioral and physiological assessments* to study imagery effects on white blood cell counts.
   e. *Phenomenological inquiry* to identify experiential dimensions of alternate states of consciousness such as meditation,
   f. *Meta-analysis* to study direct mental interactions with living and non-living systems.
4. Varieties of transpersonal research methods (Braud & Anderson, 1998).
   a. Integral Inquiry
   b. Intuitive Inquiry
   c. Organic Research
   d. Transpersonal-Phenomenological Inquiry
   e. Inquiry Informed by Exceptional Human Experiences
   f. Other (e.g., Being-cognition, vision logic, dreamwork, meditation, intuition, alternate focuses of consciousness, directed imagination, hypnotic dissociation, applied association)
5. Non-experimental evidence remains an extremely valuable source of information concerning the nature, limits, and reality of transpersonal phenomena.
6. Differences between transpersonal and traditional approaches to research.

B. Is Transpersonal Psychology a Science?

1. It is scientific in the Aristotelian sense of knowledge through causes -- material, efficient, formal, and final.
2. It is scientific in the Jamesian sense of knowledge grounded in direct experience from the 1st, 2nd, and 3rd person points of view.
3. It is scientific in the methodological sense of applying the steps of the scientific method.
4. Research has thrown light on the reality of transpersonal phenomena, how spiritual practices work, and confirmed some of their benefits.

Chapter 1 – Introduction to Transpersonal Psychology

Chapter Summary

Chapter 1 presents an introduction to transpersonal psychology – its scope, historical origins, contemporary perspectives, and research methods. Various definitions of transpersonal psychology are distinguished, phenomena studied by transpersonal psychologists are identified, the historical roots of transpersonal psychology are outlined, and how transpersonal research is conducted is described.

Transpersonal psychology is concerned with the study of exceptional human experiences and behaviors, transformative capacities, and acts of creativity that surpass commonly accepted ideas of basic human limitations to reveal possibilities of personality action not easily accounted for by traditional psychoanalytic, behaviorist, and humanistic schools of thought. Transpersonal phenomena covers a multitude of extraordinary experiences and behaviors produced by spontaneous or induced altered states of consciousness, impulses toward higher states of being, and spiritual practices, and include (but are not limited to) meditative experiences, dreaming, drug-induced psychedelia, peak experiences, cosmic consciousness, enlightenment, mysticism, out-of-body experiences, trance channeling, near-death experiences, reincarnational memories, extrasensory awareness, archetypal phenomena, accelerated learning, exceptional states of health and well-being, mind-body healing, and miraculous cures. Parapsychological phenomena have important implications for bridging science and spirit.

The roots of modern psychology lie in a tradition that is thoroughly transpersonal in character as reflected in the work of Gustav Fechner, William James, F.W.H.Myers, Alfred Adler, Carl Jung, and Roberto Assagioli. Each of these early contributors attempted to address those elements of the soul that religion refused to examine. Modern transpersonal psychology is a uniquely American psychology and a reflection of America's visionary "folk psychology" and "alternative reality tradition." Modern transpersonal psychology emerged out of humanistic psychology in the late 1960's calling attention to possibilities of growth and development beyond self-actualization. The widening of interest among humanistic psychologists into matters of ultimate values, unitive consciousness, transcendence, and practices of meditation and spiritual paths, reached a point where a newer development of psychology was not only feasible but necessary.

Eight major approaches are used by transpersonal psychologists to look at topics within transpersonal psychology. The first seven perspectives (psychodynamic, behaviorist, humanistic, cognitive, biological, evolutionary, and sociocultural) represent common approaches used in contemporary mainstream psychology. The eighth perspective (integral) is unique to transpersonal psychology and arguably represents the field's most important contribution to the contemporary study of psychology. Given the multidisciplinary character of transpersonal studies, a broadly integrative approach that spans multiple perspectives is commonly used among transpersonal psychologists. A continuum of theoretical orientations guide transpersonal inquiry and inform interpretation of research data, including the *Articles of Association*, the perennial philosophy, the Great Chain of Being, Whiteheadian philosophy, and others. What theoretical orientation is essential to transpersonal inquiry is a matter of healthy debate.

Transpersonal psychology does not limit research to a particular method. Conventional quantitative and qualitative research methods usually applied to the study of everyday human experience and behavior are equally applicable to the study of exceptional human experience and creative transformative capacities. Transpersonal studies introduce new methods of human inquiry that are appropriate to the idiographic, personal, creative, and expansive nature of transpersonal experiences and behaviors (e.g., Being-cognition, vision logic, dream and imagery work, meditation, creative expression, altered states of consciousness, empathy, storytelling, intuition, integral inquiry). Non-experimental evidence remains an extremely valuable source of conformation concerning the nature, limits, and reality of transpersonal phenomena.

Chapter 1 – Introduction to Transpersonal Psychology

The question of whether transpersonal psychology is an empirical science is an important one. Because transpersonal psychology seeks "knowledge through causes" (*scientia)*, it is a science. Because it includes "direct experience" (*empiricus)*, it is empirical. Because it utilizes problem identification; literature reviews; hypothesis construction; operational definitions; research designs; methodologies for observation, control, manipulation, and measurement of variables; data analysis; public communication and evaluation of results, in the research process, transpersonal psychology applies the scientific method. The main obstacle to the study of spiritual experiences is not the scientific method, but traditional psychology's commitment to scientism and a narrow, limiting materialistic and mechanistic philosophy of nature.

Chapter 1 – Introduction to Transpersonal Psychology

I. THE SCOPE OF TRANSPERSONAL PSYCHOLOGY

Spirituality in Contemporary Life and Modern Psychology

Social and cultural interest in spirituality is not a passing fad. It has been said that "Human nature cannot change" and that "Evolution is finished." The evidence of a world in transformation, however, indicates that human nature is not a finished product, but the sort of consciousness meant to change, evolve and develop (Gilbert, 2008; Gilbert & Powell, 2007). It is now in a state of transition, one of many, as is demonstrated by the striking increase of interest in things "spiritual" in modern times. One need only visit a local bookstore to find shelves of books and audiotapes on topics such as altered states of consciousness and contacting one's inner guide, extrasensory perception and lucid dreaming, meditation and mysticism, near-death experiences and out-of-body experiences, reincarnation and shamanism, spiritualism and trance channeling. Culturally and socially, there is a growing desire for books, seminars, audiotapes, magazines, and academic courses that deal with exceptional human experiences and human transformative capacities. People are "desperately seeking spirituality" (Taylor, 1994).

The cultural and social interest in exploring and developing spiritual experiences and human transformative capacities is not a passing fad. Nor has its absorption into mainstream contemporary life diminished its vitality or strength over time. The modern trend away from traditional collectivist forms of exoteric religion and the postmodern movement toward innovative personal forms of esoteric spirituality, coupled with the rediscovery of ancient and cross-cultural forms of spiritual practices, have given today's social and cultural interest in spirituality a strong grounding in contemporary life. If the number of *Google* references on the topic of "spirituality" on the Internet is any indication of the sign of times, this current cultural and social interest is surely growing.

Interest in spirituality extends to modern psychology. Interest in spirituality is not confined to the general public, but extends to modern psychology. Psychology's interest in spirituality and religion goes back at least to the work of Sir Francis Galton whose paper titled "Statistical Inquiries in the Efficacy of Prayer" (Galton, 1872) examined the correlations between certain religious practices and physical health (and found none). William James's 1902 classic account of *The Varieties of Religious Experience* is a landmark in the history of modern American psychology (James, 1936). G. Stanley Hall began the *Journal of Religious Psychology* in 1904 and was one of the first to publish a modern account of "the psychological Jesus" (Hall, 1921, p. viii). In the area of counseling psychology, research connecting religion, spirituality, and health has been a vibrant research area (Engels, 2001; Fretz, 1989). The American Psychological Association (APA) has acknowledged the clinical value of using client's religious beliefs in therapy, publishing such books as *Religion and the Clinical Practice of Psychology* (Shafranske, 1996) and *A Spiritual Strategy for Counseling and Psychotherapy* (Richards & Bergin, 1997). An individual's religious orientation is now viewed as a useful adjunct to traditional forms of therapy in bringing about desired therapeutic outcomes.

Mainstream psychology's view of religion and spirituality has not always been a positive one. Humanity is by nature a spiritual creature. Personality psychologist Gordon Allport (1955/1969) regarded the "religious sentiment" in its function of "relating the individual meaningfully to the whole of Being" (p. 98) as one of our strongest traits as a species. Yet it is the part of our nature most often overlooked by mainstream psychology. As principle investigators of the National Institute of Health (NIH) Working Group on Research on Spirituality, Religion, and Health observed: "For much of the 20th century, [research on spirituality and religion] were isolated from mainstream scientific discourse and journals of the field" (Miller & Thoresen, 2004, p. 55). Lack of attention to humanity's spiritual nature is demonstrated by the fact that topics such as "spirituality," "religion," and "transpersonal psychology" and concepts such as "soul" or "psyche" are absent from the subject index of practically all introductory,

general psychology textbooks in use in the psychology classroom today. One reason for this neglect is the long-held belief in mainstream psychology that

> devoteness reflects irrationality and superstition. A religious orientation serves as a crutch for people who can't handle life. Religious beliefs indicate emotional instability. Comments like these illustrate psychology's traditional view of religion. Although William James and other early psychologists were interested in the topic, psychologists since Freud have generally seen religious belief and practice as signs of weakness or even pathology. (Clay, 1996, p. 1)

The pejorative attitude with which concepts such as "soul" or "spirit" or "psyche" are regarded in mainstream psychology has led to a scaling down of what constitutes psychological life to those aspects that can be studied in the laboratory. This failure (or inability) to accommodate the spiritual character of psychological reality suggests that there is a real need to reevaluate the assumptions behind mainstream psychology's research and understanding of the religious potentialities of human nature (Harman & Clark, 1994). Gordon Allport in his book *Becoming* remarked: "The final truths of religion are unknown, but a psychology that impedes understanding of the religious potentialities of man scarcely deserves to be called a logos of the human psyche at all" (Allport, 1955/1969, p. 98).

The promise of transpersonal psychology. Yet psychology's potential contribution to the task of understanding humanity's "religious sentiment," and clarifying the relationship between science and religion in the modern world cannot be denied. "Next to the deep mystery of the divine nature, the mystery of the human person is of central significance for the whole discussion, since scientific and religious concerns intersect most clearly in our embodied nature" (Polkinghorne, 1998, p. 80). In the great sweeping changes that are abroad in our world today, it is likely that our consciousness – our psyche – is constructing and projecting greater images of its own probable fulfillment, and these are reflected in our changing concepts of the psyche or soul. The promise and hopeful outcome of the current social and cultural interest in spirituality is that in our attempt to reshape our understanding of the psyche's spiritual determinants, in so doing we reshape ourselves.

The traditional goals of mainstream psychology have been to describe, explain, predict, and control behavior and experience (Gerrig & Zimbardo, 2008). The goals of transpersonal psychology include this conventional one - to describe and understand transpersonal experiences and behaviors in as many of its aspects as possible so that we may control and predict both their occurrence and growth-promoting benefits to develop "the farther reaches of human nature" (Maslow's phrase) within ourselves and in others and thus promote the further evolution of the species. There are other goals that the field of transpersonal psychology seeks to achieve, however, including: (a) expanding each individual's understanding of the "unknown" elements of the self and its greater world, (b) broadening "official" concepts about the self to reveal the multidimensional nature of the human psyche, (c) developing a greater understanding of human potential and abilities; and (d) proposing an alternate view of human nature in order that the individual and the species may achieve its greatest fulfillment.

By examining the age-old notion of the soul in an unprejudiced way and testing its empirical justification in experience, transpersonal psychology keeps spirituality in connection with the rest of psychological science, and mainstream psych-ology in connection with its psyche or soul. It is an approach to understanding our species' religious potentialities and those great psychic forces within yet beyond nature that gave birth to human consciousness, that ultimately has the potential of helping psychology become the true logos of the human psyche that Gordon Allport (1955/1969) envisioned it to be.

As long as transpersonal psychology addresses the species' collective interest in spirituality, studies behavior and experience overlooked by mainstream psychology, and acts as a bridge connecting psychological science and transpersonal spirit, transpersonal psychology will remain an important and essential part of mainstream psychology (Ruzek, 2007). As long as it serves to show that the age-old notion of an autonomous psyche or soul that arises from deeper multidimensional spiritual realities, and whose existence is taken for granted, has not died out everywhere in psychology, or become a mere fossil left over from premodern religion, it will remain alive and vital. As long as its continuing relevance to mainstream psychology can be recognized, acknowledged, and understood, its influence will grow because behind (and beyond, *trans*) the themes that define it, the subject matter it studies, the history it embodies, the perspective it provides, and the research it conducts, lies *the unending reality of our species' inner source* which transpersonal psychology strives to help each individual explore and express in his or her own private experience and public behavior.

II. WHAT IS TRANSPERSONAL PSYCHOLOGY?

What is transpersonal psychology and what does it study? What are its historical origins and how does it relate to other perspectives in general psychology, such as psychoanalytic, behavioral, cognitive, humanistic, and biological approaches to human experience and behavior? What research methods are used to study *transpersonal* experiences and behavior? The purpose of this chapter is to answer these questions by providing a brief overview of transpersonal psychology's definitions and subject matter, origins and methods of inquiry.

> Transpersonal psychology, if known to mainstream psychologists at all, is most often associated with New Age crystal gazers, astrologers, believers in witchcraft, drug users, meditators, occultists, spiritual healers, martial artists, and other purveyors of pop psychology, in short; everything that a truly legitimate scientific and academic psychology is *not.* The stereotype is, of course, inaccurate. For, like the fabled philosopher's stone, its seemingly weird exterior masks a more important philosophical challenge, the full articulation and subsequent flowering of which may yet prove to be the undoing of the reductionist mainstream. (Taylor, 1992, p. 285)

Definitions and Themes of Transpersonal Psychology

Published definitions of transpersonal psychology. One way to gain an understanding of transpersonal psychology is to examine previously published definitions of the field cited in the literature. **Figure 1-1** presents a sample of definitions of transpersonal psychology that have been published in books, articles, and various information sources (e.g., brochures, websites) between 1967 and 2003.

Insert Figure 1-1 here

Thematic analysis of definitions. Based on a thematic analysis of more than 200 definitions of transpersonal psychology mentioned in the literature over a 23 year period (1968-1991), Lajoie and Shapiro (1992) synthesized the five most frequently cited themes of transpersonal psychology -- states of consciousness, highest or ultimate potential, beyond ego or self, transcendence, and spiritual-- into the following definition: "Transpersonal psychology is concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness" (p. 91).

A thematic analysis conducted by Shapiro, Lee & Gross (2002) of the transpersonal literature published between 1991-2001 identified the following two themes as being most frequently mentioned in definitions of transpersonal psychology: "Going beyond or transcending the individual, ego, self, the personal, personality, or personal identity; existence of a deeper, true, or authentic self" (cited in 66% of publications) and "Spirituality, psychospiritual, psychospiritual development, the spiritual, spirit" (cited in 61% of publications).

More recently, Hartelius, Caplan, & Rardin (2007) conducted a thematic analysis of 160 viewpoints, definitions, and reflections on the field of transpersonal psychology obtained from a variety of sources. They identified three broad definitional themes -- psychology beyond ego, integrative/holistic psychology, and psychology of transformation – which were synthesized into a summary definition: "Transpersonal psychology: An approach to psychology that 1) studies phenomena beyond the ego as context for 2) an integrative/holistic psychology; this provides a framework for 3) understanding and cultivating human transformation" (p. 11).

Various meanings of "transcendence beyond ego." Abraham H. Maslow, co-founder of humanistic and transpersonal psychology, identified 35 overlapping meanings of the word "transcendence" when writing about the "Psychology of Being," later to be called "Transpersonal Psychology" (Maslow, 1969b, 1971, chapter 21). These meanings are listed in **Figure 1-2**.

Insert Figure 1-2 here

Each of Maslow's 35 themes or definitions of transcendence reflect a particular personality characteristic of "transcending self-actualizers." These personality traits or capabilities provided Maslow with the empirical basis for his "Theory Z" which laid the groundwork for the emergence of a "transpersonal" psychology, or a psychology "beyond self-actualization" (Maslow, 1971, chap. 22). Maslow (1971) assembled his 35 varieties of transcendence into a summary definition:

> Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than as means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos. (p. 279)

A thematic analysis of Maslow's 35 definitions of the word "transcendence" reveals two overarching themes: (1) to expand -- in the sense of enhancement or improving upon existing capabilities, and (2) to surpass -- in the sense of exceeding or going beyond existing capabilities. "Transcendence" therefore means both an *expansion* or *opening up* and a *exceeding* or *going beyond* what is ordinarily given or presented in one's usual experience of body, self, time, world, and others.

John Curtis Gowan (1980, pp. 52-53, 77), educational psychologist and long-time researcher of gifted children, draws a similar distinction between "exotic abilities" that involve an *opening up* of existing capabilities and "cosmogenic abilities" that involve a *going beyond* current capabilities. Exotic abilities include those unusual talents or mental gifts that are not generally considered miraculous by those who possess them, and that represent an enhancement of more ordinary abilities. Cosmogenic abilities and powers, on the other hand, "appear miraculous, i.e., neither understood nor completely accepted by science, generally involve some kind of altered state of consciousness, and…involve more a *transcendence* than enhancement [of normal capacity]" (Gowan, 1980, p. 77).

While “transcendence,” “exotic abilities,” “cosmogenic powers,” “exceptional human experiences,” and “human transformative capacities” may all sound quite esoteric, they are highly practical experiences and behaviors. In certain terms we are dealing with the very nature of creativity itself, as Maslow and Gowan correctly understood (see Maslow, 1968, Chap. 10; 1971, Part II).

Transpersonal psychology is the study of transpersonal experiences and behaviors. Conventional psychology defines itself as "the scientific study of behavior and mental processes" (Myers, 2008, p. 4). Transpersonal psychology can be defined as “the study of *transpersonal* behavior and experience.” Transpersonal *experiences* include those actions in which “the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche, and cosmos” and transcend conventional limitations of space and time (Walsh & Vaughn, 1993a, p. 3). Transpersonal *behaviors* include those actions in which existing physiological or behavioral capabilities expand -- in the sense of enhancement or “opening up” -- or surpass -- in the sense of exceeding, rising above, or “going beyond” -- what is ordinarily given or presented in the individual’s usual experience of body, self, time, world, and others (Murphy, 1992).

Jorge N. Ferrer in his book, *Revisioning Transpersonal Theory*, points out that “What makes transpersonal phenomena distinctly ‘transpersonal’ (as well as interesting, provocative, and transforming) is not their nonordinary or occasional ecstatic character, but the character of the knowledge they provide during an expansion of individual consciousness” (Ferrer, 2002, p. 9). Arthur Hastings makes a similar point when he states:

> Psychologist Abraham Maslow (1964) found that from such experiences, and with growth toward self-actualization, the person becomes motivated by higher values, which he called metavalues. Examples of these are wholeness, truth, beauty, aliveness, goodness, order, harmony, uniqueness, justice, and playfulness. Also, at these transpersonal levels of the self, one can experience primary energy qualities such as compassion, power, sexuality, intelligence, love, wisdom, and creation. Like the archetypes, these transpersonal principles and experiences are [experienced as] part of a larger reality of which the individual is a part. (Hastings, 1991, p. 182)

Terms such as “spirit,” “soul” or “psyche” are used in definitions of transpersonal psychology in an effort to express these greater portions of our own being and the “farther reaches of human nature” (Maslow’s phrase). The English word *soul* is related to the German word *seele* which means both “psyche” as well as “soul,” and is related to the Greek word *psyche* which means mind or soul (as well as “butterfly”). All these terms refer to the animating force or spirit in the body. Transpersonal psychology, in these terms, is the study (-ology) of the human soul or spirit (psyche-). These terms remain meaningless notions, however, except as they relate to the *individual* spirit, psyche or soul which can be used as a frame of reference. Ultimately the substantial reality of psyche or soul and the splendid creativity of one's own being escape all definitions and defy all attempts at labeling and categorization. The reality of oneself cannot be defined, only experienced, and perhaps described. This is why *experiential exercises* in transpersonal psychology are so important in helping individuals recognize, understand, and appreciate the nature and character of their inner, transpersonal self and its relevance in their daily life (Puhakka, 2008).

III. WHAT DO TRANSPERSONAL PSYCHOLOGISTS STUDY?

Content Domain of Transpersonal Psychology

Topics that are studied in transpersonal psychology. A second way to gain an understanding of transpersonal psychology is to look at the kinds of experiences and behaviors that are studied by transpersonal psychologists. For instance,

> Topics of particular interest include consciousness and altered states, mythology, meditation, yoga, mysticism, lucid dreaming, psychedelics, values, ethics, relationships, exceptional capacities and psychological well-being, transconventional development, transpersonal emotions such as love and compassion, motives such as altruism and service, and transpersonal pathologies and therapies. (Walsh and Vaughn, 1993a, p. 5)

Figure 1-3 describes six *general* topic areas that outline in a broad way what transpersonal psychologists study -- the psychology of consciousness, the psychology of religious experience, the psychology of psychic phenomena, the psychology of spiritual development, the psychology of mind-body healing, and emerging paradigms in science and society.

Insert Figure 1-3 here

Figure 1-4 lists approximately 100 examples of *specific* exceptional human experiences categorized into five different classes of phenomena that conform to the published definitions and themes of transpersonal psychology and that are suitable topics for study by transpersonal psychologists (Palmer & Braud, 2002).

Insert Figure 1-4 here

Exceptional human experiences are considered "anomalous" by mainstream psychology. Exceptional human experiences are considered “anomalous” (or out of the norm) by mainstream psychology because of artificial, standardized divisions established within psychology itself (Cardena, Lynn, & Krippner, 2000). The division between what is considered normal and what is anomalous are based upon *fixed ideas and beliefs* about what is considered “sane,” “rational,” “realistic,” and “intelligent,” on the one hand, and “crazy,” “irrational,” “unrealistic,” and “stupid,” on the other hand. These exceptional human experiences are not supposed to exist. Anyone who experiences “something that cannot exist” is regarded as crazy, delusional, or mentally ill. Belief in the existence of the soul, dis-embodied spirits, life after death, reincarnation, mental healing, precognition, telepathy, out-of-body experiences, or other exceptional human experiences is viewed as a sign of psychopathology, emotional instability, irrationality, or superstition. Such experiences and belief in them are regarded as a relic of magical thinking, or the result of a cognitive deficit or a delusion cast up by the irrational areas of the subconscious - if the existence of the subconscious is acknowledged at all.

Ever since the founders of mainstream psychology struggled to give the new discipline of psychology scientific roots identical to those established in the physical and natural sciences, deliberate efforts have been made to erect barriers between psychology and events that laboratory science could not control and manipulate or explain in physical terms alone (Coon, 1992). Concepts such as “highest or ultimate potential,” “transcendence,” “spirit,” and “soul” were seen as a threat to the scientific legitimacy of the discipline of psychology. While theologians refuse to give the *soul* any psychological characteristics, mainstream psychologists refused to even grant its existence. Areas outside the boundaries of the

laboratory became off-limits and taboo subjects. What could not be proven in the laboratory was presumed not to exist. If not opposed and repudiated, such unofficial elements of the mind which seem to contradict rationality and known laws of science would destroy the objective structure of psychology itself -- or so it was thought and is still believed by many (Ellis & Yeager, 1989; Gray, 1991; Kurtz, 1991; Lawson, 2007; Radner & Radner, 1982; Ruscio, 2002; Schick & Vaughn, 2005; Shermer, 2002; Stanovich, 2004; Vyse, 1997).

Exceptional human experiences may be viewed as an extension of normal creative abilities. Transpersonal psychologists takes a more sympathetic, open-minded, and creative approach to understanding these "unofficial elements of the mind," a stance that could benefit mainstream psychology greatly. Exceptional human experiences can be considered to be *extensions of normal creativity* and natural kinds of phenomena that, just like other natural events, can be studied by scientific (quantitative and qualitative) research methods (Braud & Anderson, 1998; Valle & Halling, 1989). As St. Augustine once said: "Miracles do not happen in contradiction to nature, but only in contradiction to that which is known to us of nature. Arthur Hastings, former president of the Association of Transpersonal Psychology, states:

> Transpersonal experiences and [behaviors] appear to be an intrinsic part of human nature. It is becoming evident that they can be studied objectively as a psychology of consciousness and human development. Transpersonal experiences are often interpreted as religious and can occur spontaneously or through meditation, prayer, experiencing natural beauty, sexuality, and other experiences. They include inspirational or peak experiences in which the universe is perceived as harmonious and unified. Opposites are transcended, and qualities of goodness, beauty, and meaning are experienced directly. They may give direct contact with what is described as the consciousness of God or the divine. (Hastings, 1991, p. 182)

The rarity or unusualness of a phenomenon, event, or experience, does not automatically or necessarily detract from its legitimacy, validity, or significance. It is important to recognize that "exceptional" human experiences are actually relatively common (Gallup & Newport, 1991; Koerner & Rich, 1997; Newport & Strasberg, 2001; Targ, Schlitz, & Irwin, 2000; van Lommel, van Wees, Meyers, & Elfferich, 2001). In Great Britain, for example, there was an increase of almost 60% in positive response rate from 1987 to 2000 in the number of people likely to admit having had one of the following experiences: awareness of a patterning of events/ synchronicity, the presence of God, a presence not named, prayer being answered, a sacred presence in nature, an evil presence, or that all things are one (Hay, 2006). "The figures suggest that around three-quarters of the national population are now likely to admit to having had one of these experiences" (Hay, 2006, p. 9).

Transpersonal psychology has as one of its tasks the study of such exceptional, transpersonal ("beyond" (*trans*) personal) experiences because they are believed to represent important evidence concerning "the farther reaches of human nature" (Maslow's phrase). As Swami Puri once said, "There is nothing abnormal in the world – there is only the lack of understanding the normal" (quoted in Gowan, 1980, p. iv). The substantial scientific data for psi functioning that introductory psychology textbooks continue to say does not exist, for example, is recognized and acknowledged by many transpersonal scholars as one source of evidence for the multidimensional nature of the human psyche, the interdependence of individual minds, and the availability of superior inner knowledge in dreams and states of creative inspiration that show how the soul's abilities *in life* might display themselves (Broughton, 1991; Irwin, 1989; Krippner, 1982, 1984; Radin, 1997; Rao, 2001, Tart, 1997; Utts, 1991).

Transpersonal psychology is a practical psychology. Unfortunately, most individuals are unaware of the transformative creative abilities and capacities that lie latent but active within themselves because they focus so narrowly and rigidly upon their waking work-a-day concerns. Intrusions of a creative nature, such as unusual sensations, ideas, memories, mental images, bodily feelings, or impulses that originate from other layers of the psyche may be frightening, considered to be alien or "not-self" and dangerous, perhaps even signs of mental disturbances and thus are automatically shut out. Such communications from the more marginal, subliminal realms of consciousness are then permitted only during sleep, in dreams or in instances of creative inspiration. If it is difficult to honestly encounter the self that one is *now*, then it will be even more difficult to explore the greater dimensions of one's own psyche that will bring evidence of one's personal capacity for exceptional human experiences and transformative capacities.

Transpersonal psychology remains only a fine theory, however, unless time and effort is taken to experiment with its concepts and practices. Being intellectually aware but *practically* ignorant of the themes and subject matter of transpersonal psychology will not provide the evidence needed for the existence of greater abilities that one seeks to learn about. This is why transpersonal psychologists have identified and assembled together a number of practices and exercises into a coherent program of transformative practice that are intended to facilitate development of the person beyond that anticipated or even imagined by mainstream psychology (for examples, see Andersen & Savary, 1973; Braud, 2006; Cameron, 1992; Ferrer, Romero, & Albareda, 2005; Ferrucci, 1982; Foundation for Inner Peace, 1996; Gershon & Straub, 1989; Houston, 1982; Leonard & Murphy, 1995; Masters & Houston, 1972; Miller, 1987; Walsh, 1999). A number of these practices and exercises are presented in this book. They serve to give notice of those latent but active transformative creative abilities and capacities that connect the known and "unknown" realities in which we dwell. Their aim is to evoke in the reader hints of what transpersonal experiences and behaviors are like.

This is an active investigation and exploration we are talking about, not a passive withdrawal or fearful retreat from waking life (May, 1986). "To explore the unknown reality you must venture within your own psyche, travel inward through invisible roads as you journey outward on physical one" (Roberts, 1979, p. 350). The same resources that serve so well in daily life are needed to study the inner environments of ordinary and alternate states of consciousness that form part of the subject matter and inform the nature and character of transpersonal psychology. The idea is not to put aside the conscious reasoning mind when learning about the themes and subject matter of transpersonal psychology. The idea is to expand the conscious mind by letting its concepts bring into focus other levels of one's own private experience that the conscious mind can intrinsically perceive and utilize. As this happens, other levels of subjective reality automatically open up. Alternate modes of perception become available to enable one's life to be viewed from more than one perspective. The result is a clearer picture of the nature of reality and an awareness of events and their meaningful interconnectedness that previously may have escaped one's notice.

IV. WHAT ARE THE ORIGINS OF TRANSPERSONAL PSYCHOLOGY?

The Many Probable Histories of Transpersonal Psychology

Another approach to understand transpersonal psychology is to examine its history. Someone once said, "Conventional psychology is at least 150 years old, whereas transpersonal is 45,000 years old." Depending on what themes are emphasized, many different histories of transpersonal psychology can be written.

- If the role of *lived experience* is highlighted, then the roots of transpersonal psychology can be traced back to Brentano's Act Psychology of consciousness, through the philosophy of Husserl's transcendental phenomenology, Heidegger's inquiry into Being, and James's doctrine of radical empiricism and studies of mysticism (Hixon, 1978/1989).
- If *Eastern influences* are given emphasis, then its roots can be traced to D. T. Suzuki and Alan Watts who popularized Zen philosophy, Maharishi Mahesh Yogi's Hindu influence, Chogyam Trungpa's founding of the Buddhist Naropa Institute, and extension of the Theravada vipassana movement by Asian-trained American teachers (Goleman, 1988).
- If its *idealism* (i.e., idea as reality) and ontology of *mind in matter* is stressed, then transpersonal psychology's panpsychic lineage may be traced back to Thales, Pythagoras, through Plato's metaphysics and contemplative ideals down through Plotinus and Hegel's dialectic of Spirit to the process philosophy of Alfred North Whitehead (Cobb & Griffin, 1977).
- If the role of the dynamic *unconscious and superconscious* in transpersonal experience is called attention to, then transpersonal psychology's evolution may be traced from first accounts of primitive healing to hypnotism to dissociation to Freud's formulation of the unconscious to Jung's notion of the collective unconscious, archetypes, and the individuation process, to Assagioli's Psychosynthesis and Washburn's notion of dynamic ground (Ellenberger, 1970).
- If transpersonal psychology's hypothesis of the existence of *an inner, transpersonal self or the soul* is accentuated, then the roots of transpersonal psychology might be traced back to the pre-Grecian systems of thought of Kemetic Egypt and Nubia, the myths and rituals of shamanism and preliterate African societies, the philosophical writings of Plato and Plotinus, and the wide-ranging literature of Western and Eastern spiritual traditions of Neoplatonism, Gnosticism, Hermeticism, Christian mysticism, Jewish Kabbalah, and Muslim Sufism (Bynum, 1992).

Histories of modern transpersonal psychology often focus upon its flowering as an outgrowth of humanistic psychology in the late 1960's. The roots of modern transpersonal psychology are far deeper and are nourished by a soil far richer than the psychedelic sixties in early European psychologies and American cultural traditions (Taylor, 1999).

Personalistic "Person-Makes-the-Times" Approach

Gustav T. Fechner (1801-1887). German physiologist Gustav Theodor Fechner, acknowledged founder of the branch of experimental psychology known as *psychophysics*, referred to the transpersonal ground of our being as situated "below the threshold" of consciousness and whose function it is to awaken the species into a state of higher consciousness. Fechner "developed his psychophysical science for the purpose of providing a scientific foundation for his belief in the survival of the human spirit and soul" (Rosenzweig, 1987, p. 788). It was in his 1851 book, *Zend-Avesta, or Concerning Matters of Heaven and the Hereafter* (Fechner, 1851; Lowrie, 1946) that Fechner first described his insights concerning the possibility of measuring mental events and systematically relating them to physical ones. This thesis that would eventually be published in his famous *Elements of Psychophysics* in 1860 that has been described as "one of the outstanding original contributions to the development of scientific psychology" (Schultz & Schultz, 2004, p. 82) and that would launch the new science of experimental psychology (Fechner, 1860/1966). Fechner maintained in many of his writings that "the whole world is spiritual in character, the phenomenal world of physics being merely the external manifestation of this spiritual reality…. Consciousness is an essential constituent of all that exists (Zweig, 1967, quoted in Wilber, 2000, p. x). Fechner, the founder of experimental psychology, believed that "consciousness cannot be separated from physical things…. all things that are physical are also conscious" - a philosophic position called *panpsychism* (Hergenhahn, 2005, p. 231). Fechner even authored a book called *The Little Book of Life After Death* that gave an explicit defense of the idea of life after death (Fechner, 1836/1992).

Fechner's demonstration that mental events could be studied experimentally laid the groundwork for his friend and colleague Wilhelm Wundt (1832-1920) who modern psychology cites as one of its founding fathers (Hergenhahn, 2005). Wundt founded the first experimental laboratory in 1879 which was devoted to the study of the contents of *human consciousness*. The nature of human consciousness, which returned as a topic of study in mainstream psychology with the cognitive revolution of the 1960's following the decline of behaviorism, has been a part of the subject matter of both mainstream psychology and transpersonal psychology ever since.

William James (1842-1910). William James, whose ideas were to grow into the school of Functionalism and the philosophy of Pragmatism, "is arguably the father of modern transpersonal psychology and psychiatry" (Taylor, 1996a, p. 21). James referred to the transpersonal aspects of human personality as residing the "transmarginal field" beyond the periphery of waking consciousness, exerting its influence to varying degrees in instances of psychopathology and mystical experiences (Taylor, 1996b). He helped develop modern interest in "exceptional" human mental states such as multiple personality, possession, and trance-channeling. He wrote about the psychology of mystical experience. In James's view, religious experience reflected humanity's dual conscious-subconscious nature. Humanity's religious sentiment reflected our connection to regions below the threshold of waking consciousness which are the source of deeply felt religious emotions. "Personal religious experience has its root and center in mystical states of consciousness" which act as a bridge that connects consciously known and subconsciously "unknown" aspects of the human psyche with what he referred to as "the higher part of the universe" (James, 1902/1936, pp. 370, 507). There are as many spiritual realities as there individuals who experience them, a metaphysical position that James referred to as "noetic pluralism" (Taylor, 1996b, p. 134).

What is interesting about William James for the history of transpersonal psychology is that after writing his classic 1,393 page, two-volume textbook on psychology, *The Principles of Psychology* (James, 1890/1950) -- which can be regarded as a defense for a positivist, physiologically-based psychology -- James turned away from mainstream psychology's reductionist accounts of human experience and behavior toward a more *person-centered* psychology (Ryan, 2008). It was during the period from 1890-1910 that William James championed the cause of religion, mysticism, faith healing, and psychic phenomena (McDermottt, 1968). William James was also one of the first American psychologists to use the term *transpersonal* in reference to the subconscious (Taylor, 1982). He sought to broaden the notion of what constituted a "scientific" psychology and expand its methods of inquiry beyond the laboratory (James, 1897/1956; 1902/1936). It was during this post-1890 period that James also focused on the development of his epistemology of "radical empiricism" – the notion that sensory experience is only one of several different legitimate types of "empiricism." Empiricism, understood in basic linguistic root (or radical) terms, included not only the data of sense but also data of consciousness (i.e., direct, immediate psychological experience).

Frederick W. H. Myers (1843-1901). British classics scholar F. W. H. Myers, friend and colleague of William James, developed a conception of "subliminal consciousness" based on his studies of psychopathology, genius, sleep, hypnotism, sensory and motor automatisms, trance, possession, and ecstasy (Kelly et al., 2007; Myers, 1889/1976; 1903/1961). Myers's theories about the nature of the subconscious strongly influenced William James. Myers's theories of the inner, subliminal self "were, in fact, central to the development of James's psychology and philosophy in the 1890's, and they form the epistemological core of James's scientific activities in abnormal psychology and psychical research" (Taylor, 1996b, p. 79). Like James, Myers believed that the subliminal regions of consciousness not only act as channels for obsessive thoughts and delusions, and various sorts of psychopathology, but also were the source of visions, voices, and impulses that lead the individual to act in line with the fulfillment of his or her finest abilities.

Myers based his theory of an inner "subliminal" self upon the scientific work in experimental psychopathology, psychical research, and the "experimental psychology of the subconscious" (Taylor's phrase) of his time. He collected a wealth of supporting material for the existence of powers, abilities, and energies within the human personality that could spontaneously awaken and transform the individual's life, which he published in a series of articles in the *Journal of the Society for Psychical Research* (Myers, 1889/1976). To explain his observations, Myers formulated the hypothesis that we possessed an inner "subliminal" self of extraordinary creativity, organization, and meaning – psychology's nearest corollary to the soul – that survived bodily death (Myers, 1903/1961). Distinct, though not separate, from the outer ego of the personality, the subliminal self forms our larger identity. It orders the intricate involuntary systems of the body, and makes available superior inner knowledge in dreams and "subliminal uprushes" of creative inspiration. Myers proposed that human personality is composed of innumerable discrete regions and subliminal streams of awareness constituting an ultimate plurality of selves. The so-called "unconscious" is actually conscious, but we are not ordinarily aware of this because of an amnesic barrier that separates the subconscious areas of the psyche from normal waking awareness.

Frederick Myers's theory of a subliminal "transpersonal" self pointed out fresh directions for the newly emerging field of psychodynamic psychology to follow. His theory made early inroads in mainstream academic psychology and philosophy (Taylor, 1996b). If the science of the times could not prove the existence of a nonphysical soul that provides inner direction and is responsible for the heroic and extra-dimensional characteristics of human creativity as Myers saw it, neither could science prove its nonexistence. Still, the theories of Freud and Darwin played their role in blinding psychology to the true capabilities of human consciousness and ended up limiting the extent to which modern-day psychology could perceive the greater reality in which human personality existed. In an age that gave us both Myers and Freud, mainstream psychology followed Freud.

Sigmund Freud (1856-1939). Sigmund Freud, founder of the school of *Psychoanalysis,* replaced Myers's subliminal self with the Freudian id and superego, and substituted spontaneous subliminal uprushes and creative drives with a confused mixture of repressed sexual and aggressive needs whose source lie in infantile dependency (Roberts, 1978). Our highest acts and darkest motives were seen to proceed from the same mechanical, deterministic psychological processes for which we could neither take credit nor be held responsible. Freudian personality theory merged with Darwinian ideology to propose a kind of self that lacked good intent in any trustworthy or purposeful form and that stayed alive by triumphing over other life forms in an endless struggle for survival. Freud referred to the "oceanic feelings" that accompany mystical experiences as reminiscent of early experiences of profound union of infant with mother that arise from obscure unconscious sources beyond ego and id.

Despite Freud's profoundly confused and misguided characterization of the nature of the human psyche, his theories did influence subsequent development of transpersonal psychology, if only to give a sturdy position against which to disagree (Epstein, 1996). These disagreements provided the necessary impetus for psychiatrists C. G. Jung and Roberto Assagioli to broaden and deepen Freud's psychodynamic model to produce a more expansive understanding of the nature of the psyche. Both Jung and Assagioli opened the subject of the human psyche's spiritual aspect to further scientific inquiry beyond what had been accomplished by Fechner, James, and Myers. Among all of Freud's disciples, Jung and Assagioli most consistently addressed the idea of "the life of the spirit" – a theme that continues to be important in contemporary transpersonal psychotherapy (Cortright, 1997).

Alfred Adler (1870-1937). Alfred Adler, founder of *Individual Psychology*, is a personality psychologist rarely cited as a contributor of transpersonal psychology, although his notion of the "creative self" presages contemporary understandings of the nature of the transpersonal portions of our identity. Adler referred to the transpersonal aspects of the human psyche as the "creative self" -- the active, unifying

principle of human life that provides the basic components of one's personality. Personality theorists Hall and Lindsey (1978) calls Adler's concept of the creative self "the active principle of human life, and it is not unlike the older concept of soul" (Hall & Lindsey, 1978, p. 166).

> When he discovered the creative power of the self, all his other concepts were subordinated to it; here at last was the prime mover, the philosopher's stone, the elixir of life, the first cause of everything human for which Adler had been searching. The unitary, consistent, creative self is sovereign in the personality structure. (Hall & Lindsey, 1978, pp. 165-166)

Adler was one of the first personality theorists to suggest that there was a power within the human personality that was truly creative in nature – capable of displaying abilities that were record-breaking, that set new standards and destroyed limitations of mind and body, and that brought into conscious awareness new areas of action and expression that were nonstandard and unpredictable. The inner self was capable of high creative acts that open up new areas of being, and that expands the individual's capacity to think and act in new ways. With the concept of the creative self, Adler was declaring that individuals were ultimately free to interpret the meaning of the environmental and genetic influences that impinge upon the personality. It is the interpretations the individual makes of these influences that determine their effect, one's attitude toward life, and one's relationship to the world of time and others. We create our personality through the choices we make. Heredity and environment are the bricks that the self uses in its own ways to creatively build the individual's style of life.

From a transpersonal perspective, the creative self can be conceived of as that portion of the universe that is personally disposed in our direction because its energies *form* our own person. Its creative power always sustains and nourishes our existence. The creative self shapes an individual's style of life and guides the method of striving toward one's goals.

> Like all first causes, the creative power of the self is hard to describe. We can see its effects, but cannot see it. It is something that intervenes between the stimuli acting upon the person and the responses the person makes to these stimuli. In essence, the doctrine of a creative self asserts that humans make their own personalities. They construct them out of the raw material of heredity and experience. The creative self is the yeast that acts upon the facts of the world and transforms these facts into a personality that is subjective, dynamic, unified, personal, and uniquely stylized. The creative self gives meaning to life; it creates the goal as well as the means to the goal. (Hall & Lindsey, 1978, p. 166)

The powers of the creative self always seek fulfillment. For Adler, this was seen most readily in individual's striving for superiority and success. In seeking out those conditions that are best suited to his or her own happiness and fulfillment, each individual naturally contributes to the betterment and fulfillment of others, for no one's fulfillment *can* be achieved at the expense of others. Fulfillment does not happen that way, and to suppose otherwise, is to misunderstand the nature of human fulfillment. The creative self was common to all human beings, but uncommon and unique in its individual expression, bringing out and extending the capacities of individual action and the achievement of our species. When a person acts most individualistically and least like others that person models or points out to others possibilities of achievement not perceived earlier by members of society.

C. G. Jung (1875-1961). Swiss psychiatrist Carl Gustav Jung, founder of the school of *Analytical Psychology*, called the transpersonal dimensions of the human psyche as the "collective unconscious." Jung is considered one of the godfathers of transpersonal psychology. "Jung's work in the transpersonal realm prefigured much of what is current in the field" (Scotton, 1996, p. 39). C. G. Jung

1. Opened the subject of the spiritual reality of the psyche to scientific inquiry
2. Described the objective nature of the human psyche

3. Openly criticized the materialistic bias of mainstream experimental psychology
4. Posited the existence of a collective or transpersonal unconscious
5. Publicly espoused the cause of parapsychological research
6. Clarified the expansive and flexible nature of the human ego
7. Highlighted the supportive nature of subconscious portions of the psyche
8. Explained the importance of the Self in the inner spiritual life of the individual
9. Explicated the role of symbols in psychic processes
10. Elucidated the influence of shadow-like elements of the psyche
11. Described the psychology and pathology of so-called "occult" phenomena
12. Developed methods for investigating the spiritual life of the mind.

Jung's original theories and therapeutic practices in all these areas remain a fruitful source of productive hypotheses regarding the nature of the transpersonal psyche in clinical and experimental research today (Jung, 1917/1953, 1934/1960, 1935, 1964a, 1964b/1978, 1965, 1968).

Roberto Assagioli (1888-1974). Italian psychiatrist Roberto Assagioli, founder of the school of *Psychosynthesis*, referred to the transpersonal aspects of the human psyche as the "superconscious." Assagioli proposed the first Western theory of personality that could truly call itself "transpersonal" in that it incorporated the idea of soul explicitly into its theory of the human personality (Assagioli, 1965/1993, 1973/1992, 1988/1991). Like Fechner, James, Myers, and Jung before him, Roberto Assagioli sought to demonstrate the existence of those psychological characteristics and abilities that the soul would have *in life*. Assagioli pioneered a religiously-neutral, psychologically-oriented, and experientially-based approach to the inner psychic realms of human consciousness, which assumed that each human being is a soul as well as a personality. "Whereas Maslow explored fundamental issues in transpersonal psychology, Roberto Assagioli pioneered the practical application of these concepts in psychotherapy" (Battista, 1996, p. 52). Self-realization required the harmonious inner recognition by the outer ego of the existence of a "higher" inner Transpersonal Self of which it is a part and the realization that the outer ego-self and the inner transpersonal-self are one. This two-fold realization is to be accomplished through a process of *spiritual psychosynthesis*. In order to be a fully self-realized individual, however, one needs first to heal the fundamental duality between the outer and inner selves – a goal achieved through a process of *personal psychosynthesis* and that remains an important outcome in transpersonal psychotherapy today.

Naturalistic "Times-Makes-the-Person" Approach

In many respects, transpersonal psychology can best be described by the metaphor of a sturdy tree that has many roots. Sometimes the ideas and actions of specific individuals, such as Fechner, Wundt, James, Myers, Freud, Adler, Jung and Assagioli, create the impetus for change and progress in psychology (the person-makes-the-times approach). At other times, it is the *Zeitgeist* or spirit of the times that creates opportunities for the ideas and actions of individuals to influence change and progress in psychology (the times-makes-the person approach). The uniquely American flavor that modern transpersonal psychology has in the world today is best understood by the "time-makes-the person" approach. Modern transpersonal psychology is a uniquely American psychology that reflects the grand idealism, optimism, individualism, adventuresomeness, and pragmatism of the United States (Taylor, 1999). Transpersonal psychology mirrors America's fundamental belief in the higher potentialities of human nature, and its basic conviction that spirituality is an important aspect of the American temperament.

Transpersonal psychology as a reflection of America's "folk psychology" and "alternative reality" traditions (1720-1900). One set of roots of modern transpersonal psychology can be found in what is called the "alternative reality tradition" (Ellwood, 1973) and visionary "folk psychology" of America (Taylor, 1999). For instance, some themes of modern-day transpersonal psychology can be traced back to the Puritans and the religious revivals of the Quakers and the Shakers that shaped American culture from

1720-1750 -- what has been called the "First Great Awakening" (Taylor, 1999, p. 27). Other themes can be found in Swedenborgianism and the New England transcendentalist movement of the early 19th century with its intuitive psychology of character formation -- given voice in the writings of Ralph Waldo Emerson, Henry David Thoreau, Amos Bronson Alcott, Margaret Fuller, Theodore Parker, George Ripley, and environmentalist John Muir -- that re-affirmed the spiritual nature of the mind and the idea that God speaks to humanity through nature (Frothingham, 1876/1959). Still other themes of modern day transpersonal psychology can be traced back to the rise of Utopian communities in the mid-nineteenth century (e.g., Mormons and Seventh-Day Adventists) that recognized the importance of community, service, and social justice in evolving a rich inward spiritual life in contemporary America -- what has been referred to as the "Second Great Awakening" (Taylor, 1999, p. 117).

Other roots of modern-day transpersonal psychology can be traced to theosophy, "New Thought," Christian Science, and the mental-healing/mind-cure movements of mid-to-late 19th century America. These social movements prefigured "transpersonal medicine" – the integration of mind and body and spirit, the connection between physical and mental health, and the turning to "alternative" medicines that is evident today (Achterberg, 1985; Dossey, 1982, 1999; Gerber, 2001; Lawlis, 1996; Schlitz & Amorok, 2004; Taylor, 1999, chap. 7). These are important strands of American popular culture that link America's visionary "folk" psychology and alternative realities tradition with the broad themes of transpersonal psychology today (Taylor, 1999).

The hidden tradition of psychical research (1880-1947). Modern-day transpersonal psychology also has roots in psychic research and spiritualism of the late 19th century and early-to-mid 20th century (Taylor, 1999, chap. 8). The era of psychic research can be divided into three periods: The Survey Period (1882-1900), the Age of Mediums (1900-1930), and the Era of Statistical Experiments (1930-1947) (Douglas, 1977). The work of the Society for Psychical Research (SPR), which was co-founded by F.W.H. Myers in London in 1882 and by William James in Boston in 1885, is notable in this regard in its scholarly investigation of a range of so-called "occult" phenomena that were pandemic at the time - telepathy, precognition, clairvoyance, psychokinesis, apparitions, hauntings, materializations and dematerializations of physical objects, mediumship, and automatisms of various forms. The aim of these early parapsychologists was to demonstrate how ostensibly paranormal phenomena could be subject to empirically verifiable, repeatable observation under controlled scientific conditions in the laboratory of the séance room (Beloff, 1993; Braude, 1997, 2003; Broad, 1962; Fodor, 1966/1974; Gauld, 1968, 1982). This work continues today in modern scientific research conducted by transpersonal-oriented scholars who believe that "the strong scientific evidence in parapsychology…gives general support to some kind of reality to a spiritual world and a spiritual life (Tart, 1997, p. 25).

Spiritualism and the psychology of religion were burgeoning fields of inquiry at the turn of the century. The quasi-religious movement called *Spiritualism* that held sway in the United States during the latter half of the 19th century is another root. As many as 11 million Americans belonged to some spiritualist group that held mediumistic séances as a part of weekly parlor games to ostensibly communicate with "the other side" of life (Judah, 1967; Moore, 1977). The phenomena of Spiritualism prefigured the contemporary study of trance channeling which remains an active area of research in modern-day transpersonal psychology today (e.g., Hastings, 1991; Heery, 1989; Hughes, 1992; Hughes & Melville, 1990; Klimo, 1987; Leister, 1996).

Americanization of Eastern and Asian systems of thought (1900-1970). Transpersonal psychology's interest in meditation, Asian philosophy, and in developing theories that integrate Asian ideas with Western concepts and research can be traced directly to a period of popular American culture at the beginning of the 19th century when, "for the first time, the various religious ideas of Asia were presented to American audiences by Asians themselves" (Taylor, 1999, p. 189). The writings of the Hindu monk Swami Vivekananda, the Japanese monk Soyen Shaku (whose work was translated by D. T. Suzuki), the

Russian mystic G. I. Gurdjieff (whose work was interpreted by P. D. Ouspensky), the theosophist Krishnamurti, and the Hindu yogi Yogananda -- each initiated an unprecedented cross-cultural exchange of ideas that still influences transpersonal psychologists today (Taylor, 1999, Chapter 9).

Eventually Americans began reading books on Asian philosophy and religion written by Americans thsemselves, such as the *Gospel of Zen* (Sohl & Carr, 1970) that sought an ecumenical reconciliation of Western Christianity and Eastern forms of meditation and body work (e.g., Yoga). From the 1950s through the 1970s, a large number of modern-day pioneers in the humanistic and transpersonal psychology movements would spread the wealth of information about states of "exceptional psychological well-being" contained in the Eastern personality psychologies of Asia, India, and Japan, as well as teach the methods for cultivating them – a practice that continues into the present (e.g., Frager & Fadiman, 2005; Hall & Lindsey, 1978; Walsh & Shapiro, 1983).

Alan Watts, Aldous Huxley, P. D. Ouspensky, D. T. Suzuki, Tenzin Gyatso (14th Dalai Lama), Maharishi Mahesh Yogi, Chogyam Trungpa, Thich Nhat Hanh, Jack Kornfield, Joseph Goldstein, and Ram Dass are only a few of the many Asian-influenced spiritual teachers whose work had a visible influence on the theorizing of many transpersonal theorists of our time. The cross-cultural exchange of ideas between East and West -- coupled with the Americanization of Jungian and Assagiolian ideas about the psychodynamic nature of the human psyche -- presented a spiritualized version of the unconscious that proved productive for understanding altered states of consciousness, transcendent experience, and non-Western views of reality and human personality functioning. The cross-cultural influences of the time provided some direction for the modern transpersonal psychologies to come (Taylor, 1999, chap. 10).

The Counterculture movement (1960-1970). The social and political upheavals of the 1960's drew psychology into the social movement that was popularly referred to as the "Counterculture." It was the counterculture movement which launched the cultural revolution in consciousness -- the New Age movement, new paradigms of science movement in the physics of consciousness, holistic health and energy medicine, feminist psychology, animal rights movement, ecology movement) (Taylor, 1999, chap. 11). This Third Great Awakening of modern popular consciousness has been referred to as an "Aquarian Conspiracy" (Ferguson, 1980) that developed into what came to be known as the "New Religions" (Needleman & Baker, 1978) and "New Age" movements (Lewis & Melton, 1992). These sociopolitical-psychoreligious counter-cultural movements represented a "turning point" in science, society and culture whose effects continue to influence American society today (Capra, 1982). As an outgrowth of that era, transpersonal-oriented scholars continue to refine the interface between science and religion (e.g., Barbour, 2000; Harper, 2005; Haught, 1995; Polkinghorne, 1998; Tart, 1997; Wilber, 1998) and to integrate cross-cultural forms of spirituality into psychotherapeutic practice (e.g., Aronson, 2004; Boorstein, 1996; Cortright, 1997; Levine, 2000; Walsh, 1999; Welwood, 1983).

The humanistic revolution (1940-1970). "Like the transcendentalist movement a hundred years earlier, the humanistic revolution in American culture became the voice for a deep disquiet that had been building throughout the twentieth century" (Taylor, 1999, p. 261). By providing an alternative perspective to the study of human experience and behavior within the academic community, humanistic psychology moved mainstream psychology away from a strict focus on psychopathology, behaviorist reductionism, and biological determinism to a more generous view of human nature and a more expansive understanding of personality growth (DeCarvalho, 1981, 1992). Through the work of countless pioneers of humanistic psychology "the predominant themes of psychotherapy quickly became those of choice, responsibility, meaning, awareness, development of the will, problems of intentionality and decision making, and self-realization" (Taylor, 1999, p. 266).

Chapter 1 – Introduction to Transpersonal Psychology

The transpersonal evolution (1967 - Present). Modern-day transpersonal psychology evolved out of the field of humanistic psychology in the late 1960's in order to expand the field of humanistic psychology beyond models of self-actualization and to study "the farther reaches of human nature" (Maslow, 1971). Abraham Maslow's (1964) studies of metamotivation, religion, values, and peak-experiences suggested the possibility of alternate modes of experience and greater human capacities that could form the basis of a new *empirical* psychology, which was "transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization, and the like" (Maslow, 1968, pp. iii-iv).

Maslow did not found transpersonal psychology alone but had a great deal of help from other humanistic psychologists -- Roberto Assagioli, Menard Boss, J.F. Bugental, Charlotte Buhler, James Fadiman, Viktor Frankl, Stanislav Grof, Sidney Jouard, Arthur Koestler, Sonja Margulies, Clark Moustakos, Michael Murphy, Walter Pankhe, Ira Profroff, Huston Smith, Anthony Sutich, Miles Vich, and Alan Watts – all of whom served on the Board of Editors of the inaugural issue of the *Journal of Transpersonal* Psychology in 1969. Maslow's election as president of the American Psychological Association (APA) that same year indicated the recognition by the 70,000-member organization of the influence of humanistic theory, and provided an extraordinary opportunity for the ideas behind transpersonal psychology to assert themselves throughout the discipline. Abe Maslow died the following year in June 1970 at the age of 62, of a second heart attack, before his vision of transpersonal psychology could be further developed beyond the tentative outline he presented in *The Farther Reaches of Human Nature* published posthumously by his wife Bertha Maslow in 1971.

Professionalization and globalization of the field (1970 - Present). Since the 1970s, transpersonal psychology has developed into a full-fledged academic, scientific, and professional discipline midwifed by the transpersonal vision of numerous scholars from diverse fields [A *Guide to the Transpersonal Internet* can be found at www.internetguides.com]. Numerous colleges and universities across the United States have instituted *academic courses* and *degree-granting programs* in the field of transpersonal studies, including the

- Institute of Transpersonal Psychology (www.itp.edu)
- John F. Kennedy University (www.jfku.edu)
- Saybrook Graduate Institute (www.saybrook.edu)
- California Institute of Integral Psychology (www.ciis.edu)
- Naropa Institute (www.naropa.edu).
- Consciousness Studies Department at University of Arizona

As seeds are blown in the wind and so reproduce their kind, so have the ideas of transpersonal psychology spread from the country that gave them birth to influence other countries and societies. Academic programs in *transpersonal studies* are offered in Belgium, Brazil, Canada, England, France, Germany, Italy, New Zealand, Norway, Russia, Scotland, Spain, and Switzerland. The Association for Transpersonal Psychology identifies over 60 degree-granting institutions (and over 50 non-degree granting programs) offering graduate and undergraduate courses in transpersonal psychology, and allied areas in their Listing of Schools and Programs at www.atpweb.org/public.

A number of peer-reviewed *journals* and *book publishers* provide a forum for the communication of theoretical and empirical research into human transformative capacities and exceptional human experience, including

- *Journal of Transpersonal Psychology* (www.atpweb.org) established in 1969 [by the same Tony Sutich who founded the *Journal of Humanistic Psychology*]
- *International Journal of Transpersonal Studies* (www.) founded in 1981

- *Journal of Consciousness Studies* (www.imprint.co.uk/jcs)
- *Revision: A Journal of Consciousness and Transformation* (www.heldref.org/html/body_rev.html)
- *Journal for Scientific Exploration* (www.jse.com) established in 1987.
- The State University of New York Press (SUNY) publishes the SUNY series in *Transpersonal and Humanistic Psychology* (www.sunypress.edu) edited by Richard D. Mann

The formation of professional national and international associations promote the field and facilitate productive interaction among people involved in transpersonal therapy and scientific research of "anomalous" phenomena, including

- Association for Transpersonal Psychology (www.atpweb.org) founded in 1971.
- Institute of Noetic Sciences (www.noetic.org) founded in 1973.
- European Transpersonal Psychology Association (www.europsy.org/etpa) founded in 1999.
- Mind & Life Institute founded in 1987 (www.mindandlife.org)
- International Conference on Science & Consciousness (www.bizspirit.com)
- Society for Scientific Exploration (www.scientificexploration.org) founded in 1982.
- Annual "Toward a Science of Consciousness" Conference (www.consciousness.arizona.edu)

These Associations and Conferences offer workshops for clinicians interested in using clients' spiritual-orientations to assist in therapeutic interventions and outcomes, and for anyone interested in the relationship between science and consciousness. They also give recognition at their conferences to those individuals past and present who have made contributions to the field of transpersonal studies.

An "Unofficial" Intellectual History of Transpersonal Psychology

Figure 1-5 identifies important milestones in the intellectual history of modern day transpersonal psychology.

Insert Figure 1-5 here

As this "unofficial" intellectual history of transpersonal psychology indicates, general conceptions of a spiritual life are discovered over and over again throughout history whenever individuals turn inward to seek the wisdom that shows them the inside of so-called “facts” and the realities from which facts emerge. The history of transpersonal psychology not only reflects its own state of consciousness as it “is” but also the consciousness of mainstream psychology and points towards its desired future state. Transpersonal concepts operate as a kind of spiritual blueprint to give conscious direction and act as stimulators of development and evolution, not only for mainstream psychology but for the human species as well. There is an important dynamism and vitality to transpersonal psychology and its themes and concepts, topics of study and history that goes beyond being simply an intellectual container for “spirituality” and “religious sentiments” (Allport’s phrase). The themes, subject matter, and history of transpersonal psychology act as symbols of intuitive insight and transmitters for impulses toward “higher” stages of development that arise from the deeper dimensions of our species’ nature. Seemingly outside mainstream psychology, transpersonal psychology’s themes and concepts, subject matter and history are meant to lead modern psychology into its greatest areas of fulfillment.

V. CONTEMPORARY PERSPECTIVES IN TRANSPERSONAL PSYCHOLOGY

An Integral Perspective

Incorporates a spiritual perspective with other approaches. Another way to answer the question "What is transpersonal psychology?" is to examine contemporary perspectives in the field. Like mainstream psychology, transpersonal psychology utilizes a variety of different perspectives - psychodynamic, behaviorist, humanistic, cognitive, biological, evolutionary, and sociocultural – to understand the nature of consciousness as it apparently manifests and functions in transpersonal experience and development (Hunt, 1995). Each perspective focuses on a different aspect or dimension, providing a unique and valuable viewpoint about the varieties, causes, effects, and correlates of transpersonal experiences and behaviors. What transpersonal psychology adds to each of them is a recognition of the importance and validity of the spiritual dimensions of the human psyche and our species' potential for the evolution of consciousness.

Contemporary perspectives of psychology can appear mutually exclusive and incompatible with one another when viewed in isolation or when individual perspectives are taken to extreme and pronounced to be the only true and correct approach to understanding experience and behavior. (Wilber, 1990). This is why transpersonal psychologists often use what is called an *integral* approach (Wilber's phrase) that focuses on the integration of all seven perspectives -- psychodynamic, behaviorist, humanistic, cognitive, biological, evolutionary, and sociocultural -- into a comprehensive overview of transpersonal experience and behavior. The integral approach of transpersonal psychology represents one of the field's most important conceptual and methodological contribution to mainstream psychology (Wilber, 2000a, 2000b).

Key Ideas that Define a Transpersonal Orientation

Articles of Association for Transpersonal Psychology. What differentiates transpersonal psychology from perspectives, approaches, or orientations in mainstream psychology that are committed to other definitions of psychology, that use a different theoretical language, that studies other subject matter and pursues other goals, or posit other philosophic assumptions and conceptual models regarding the nature of the human (and non-human) experience and behavior? Whatever mainstream perspective that may be favored, transpersonal psychologists find common ground in their affirmation of four key ideas articulated in the *Articles of Association for Transpersonal Psychology* that define a transpersonal orientation (Sutich, 1972, pp. 93-97). Each of these data-driven principles is intended to convey a minimal amount of theory-ladened philosophic assumptions about the nature of exceptional human experiences and transformative capacities.

1. Impulses toward an ultimate state are continuous in every person.
2. Full awareness of these impulses is not necessarily present at any given time.
3. The realization of an ultimate state is essentially dependent on direct practice and on conditions suitable to the individual.
4. Every individual has the right to choose his [or her] own path.

Impulses toward an ultimate state are continuous in every person. The first key idea that defines a transpersonal orientation states that "ultimate" states of health, expression, and fulfillment actually exist and that every being comes into existence with inner ideals and values that seek fulfillment. Each being is endowed with an innate impetus to fulfill and actualize its "self" (what Abraham Maslow called "self-actualization") and to seek the greatest possible fulfillment and extension of its own abilities and interior system of "Being-values" (Maslow's phrase"). It does so in a way that benefits not only the individual, but also helps its species attain its main goals and fulfill those particular qualities that are characteristic of it. Maslow (1971) considered this inner predisposition toward ultimate states of self-actualization and

value-fulfillment as "instinctoid" – not learned but innate and biologically necessary in order to avoid illness and achieve physical and psychological vitality, peace, and joy. Impulses toward ultimate states are meant to motivate individuals in the proper directions and lead them to express their abilities. Impulses toward ultimate states are constantly operative and act as a creative, rejuvenating, compensatory force that maintains and supports life and triggers the proper bodily responses required for health and growth. When unimpeded by negative conditioning, suggestion, or belief, it engenders in the individual a sense of safety, assurance, and an expectation that needs will be satisfied, abilities actualized, and desires fulfilled (J. Roberts, 1986a, 1986b).

Full awareness of these impulses is not necessarily present at any given time. The second key idea that defines a transpersonal orientation recognizes that by using our free will, we can pretend not to know the impulse exists, forget it, ignore it, block it, or deny its existence altogether. This happens because of negative expectations and beliefs, fears and doubts that, when multiplied and hardened, begin to diminish the person's own natural impulses toward what Maslow (1971) called the "farther reaches of human nature." These transpersonal impulses toward "ultimate" states of being and knowing continue to operate beneath the surface of conscious awareness (whether the person is aware of them or not). However, the conscious self is no longer able to perceive its own greater fulfillment, uniqueness, or integrity. It becomes blind to other attributes with which it is naturally gifted and to which the impulse is intended to lead. Naturally and left alone, however, the individual will at various times spontaneously experience such impulses, though he or she may not recognize them as such. During those times the person may suddenly

- Feel at peace with yourself and your world.
- Feel a part of events of which you usually consider yourself apart.
- Feel unexpectedly happy and content with your daily life.
- Feel at one with the universe.
- Experience something in which you seem to go beyond yourself.

Maslow (1968) recognized that such "peak experiences" are natural, biologically pertinent, and a part of our evolutionary heritage as a species.

The realization of an ultimate state is essentially dependent on direct practice and on conditions suitable to the individual concerned. The third key idea that defines a transpersonal orientation acknowledges that, although impulses toward ultimate states of health, expression, and fulfillment may occur spontaneously, what is often needed to allow such impulses to become consciously materialized in daily life is not only a belief in their existence and an intense desire and expectation of their occurrence, but also a disciplined openness that permits their emergence. Belief and desire alone may not be enough to regain contact with ignored, overlooked, or denied impulses. Often a "path" or disciplined spiritual practice is required to "open what is closed," "balance what is unbalanced," and "reveal what is hidden" (Goldstein & Kornfield, 1987). Engaging in a spiritual practice such as "insight meditation" for a sufficient amount of time, for instance, can generate enough experiential data to counteract an individual's limited ideas of the nature of the psyche and the nature of reality, so that it becomes easier for the egotistically-oriented portions of the self to accept the possible existence of other streams of perception and consciousness (Kornfield, 1993). As this occurs and the individual's ideas of his or her own private reality become changed and understanding of the "unknown" elements of the self and its greater world becomes expanded, the limitations and blocks to impulses toward self-actualization and value fulfillment may become removed. Once the individual acknowledges the existence of such impulses and he or she learns to trust them, the person will quite naturally be led to give freer expression to the source of his or her own creativity and being.

Every individual has the right to choose his or her own path. The fourth key idea that defines a transpersonal orientation involves the recognition of individual differences, free will, choice, and responsibility for one's choices. As someone once said, "In our choices, we create ourselves." In the creative field of probable actions and events, there is always more than one way to discover the vital reality of our "impulse toward ultimate states" and to become acquainted with those deeply creative aspects of one's own being. Actions, events, and circumstances that are worthwhile, desirable, and significant for one person may be meaningless to another due to individual differences in temperament, inclination, curiosity, training, education, past experience, and desire for knowledge. Even two plants of the same kind sometimes require different treatments. Individual's can choose among courses of action precisely because they are uniquely suited to sense what course of action will lead to their own probable development and fulfillment.

A Continuum of Theoretical Orientations

Concerning contemporary perspectives in transpersonal psychology. Beyond these four minimal assumptions articulated in the *Articles of Association for Transpersonal Psychology*, transpersonal psychologists are free to recognize, acknowledge, and accept a variety of naturalistic, theistic, supernaturalistic, or any other metaphysical ideas and beliefs about the nature of human personality and the nature of reality that makes exceptional experiences and transformative behaviors possible in the first place. As the "Statement of Purpose" of the *Journal of Transpersonal Psychology* states: "This formulation [of the definition of transpersonal psychology] is to be understood as subject to *optional* individual or group interpretations, either wholly or in part, with regard to the acceptance of its contents as essentially naturalistic, theistic, supernaturalistic, or any other designated classification", p. i). Transpersonal psychologists, in other words, can be psychoanalysts, behaviorists, cognitivists, humanists, or neurobiologists. They can be theists, agnostics, or atheists. Walsh & Vaughn (1993a, p. 4) point out that it is important to recognize that contemporary perspectives in transpersonal psychology

1. Do not exclude the personal ego.
2. Do not limit the type of expansion of identity possible.
3. Are not limited to any particular philosophy or worldview.
4. Do not limit research to a particular method.
5. Do not limit inquiry to a particular domain.

Transpersonal psychology is an integrative science rather than a unified one (Hilgard, 1992).

Philosophy cannot be divorced from action; all perspectives are theory-laden. Although transpersonal studies prides itself has being basically independent of any particular religious, metaphysical, or philosophical worldview, the fact of the matter is that there is a continuum of philosophies, metaphysics, worldviews, and theoretical orientations that guide both transpersonal inquiry and interpretation of the facts that human inquiry reveals. Ontology can be divorced from epistemology in the abstract and in theory, but never in practice. Nor can philosophy be divorced from action. Just as every cognitional theory presupposes a theory of personality who has the cognitions, so does every epistemology presuppose a metaphysic about the nature of the world it seeks to know. That metaphysic makes the epistemology operational.

Metaphysical frameworks, worldviews, and philosophies, in other words, necessarily form the implicit context within which obtained data (data of sense or data of consciousness) are interpreted and given meaning in terms that are understandable to the comprehending ego. Otherwise, they might make no sense to the physically-oriented self. Moreover, the various perspectives to the contemporary study of transpersonal phenomena, like the various definitions and themes of transpersonal psychology itself, are

often highly theory-ladened, and imply, either overtly or covertly, a commitment to certain beliefs and presuppositions about the nature of human experience and behavior, the nature of the psyche, the relationship between mind and body, and the nature of physical reality itself (Walsh & Vaughn, 1993b). Some perspectives may assume that "a transcendent reality underlies and binds together all phenomena" (Valle, 1989, p. 261) or that a Transpersonal Self exists. Other perspectives may deny the independent and separate existence of transcendent realities apart from the human experiencer or deny the existence of a transpersonal self as occurs in more Buddhist-oriented interpretative frameworks. Wilber's (1977) *Spectrum of Consciousness* model requires adoption of a particular worldview that includes concepts such as a "Great Chain of Being" and a "Perennial Philosophy."

One end of the continuum of theoretical orientations: The Perennial Philosophy. One end of the continuum of theoretical orientations is the theory-ladened "spiritual universalism" known as the "Perennial Philosophy." It is a theoretical orientation that has also been subject to critical dispute in the paradigm debates in recent years (Ferrer, 2002). What is the "Perennial Philosophy?"

> Philosophia perennis… the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being. (Huxley, 1944/1970, p. vii)

Many transpersonal psychologists believe that the "Perennial Philosophy" (a phrase coined by the philosopher Leibniz) provides "an identifiable structure or essence that characterizes any particular psychology or philosophy as transpersonal" (Valle, 1989, p. 261). It implies, assumes, and presupposes the following five premises:

- A multidimensional reality exists that includes yet transcends three-dimensional physical existence and of which all consciousness (human and nonhuman) is a unique, valid, and significant manifestation of an infinitely greater gestalt of meaning and organization. The everyday world and our personal consciousness is a manifestation of a larger, divine reality.
- The conscious ego is only a portion of a much larger, inner multidimensional identity and consciousness. All beings have a hidden, "higher" and "deeper" identity that reflects, or is connected to, the divine element of the universe.
- The self-evidential quality of this knowledge is such that it is experienced as indubitable fact, truth, and reality. The legitimacy and significance of transpersonal experiences is self-validating.
- Ego-directed consciousness has available to it knowledge concerning its multidimensional origin and identity, its infinite creativity, its unlimited possibilities of development, and the greater "unknown" reality in which it dwells. The powers of the Higher Self can be awakened and harnessed to take a central part in the everyday life of the individual.
- An expansion of consciousness and identity follows upon appropriate practice of a spiritual path as the individual ego becomes aware and acquainted with the knowledge and intuitions of one's inner self and allows them to flow through the conscious ego. This "awakening" is the purpose or goal of life.

The perennial philosophy is a statement of the universal, common ground of all spiritual traditions, that single truth that underlies the apparent diversity of religious forms and that integrates harmoniously all the religious traditions from ancient to modern times.

> Known as the "perennial philosophy" – "perennial" precisely because it shows up across cultures and across the ages with many similar features – this world view has, indeed, formed the core not only of the world's great wisdom traditions, from Christianity to Buddhism to Taoism, but also of

> many of the greatest philosophers, scientists, and psychologists of both East and West, North and South. So overwhelmingly widespread is the perennial philosophy…that it is either the single greatest intellectual error to appear in humankind's history… or it is the single most accurate reflection of reality yet to appear. (Wilber, 1997, pp. 38-39)

The perennial philosophy is a primary theoretical orientation for many transpersonal psychologists. It is a theoretical orientation that many transpersonal psychologists believe to be essential to transpersonal inquiry. Many transpersonal psychologists subscribe to this "universalist vision of a common core of spirituality" (Ferrer, 2002, p. 3). Ken Wilber (1994), a foremost writer in the field says: "the aim of transpersonal psychology ….is to give a psychological presentation of the perennial philosophy and the Great Chain of Being" (p. x). France Vaughn (1982), one of the leaders of the transpersonal movement, also asserts that the transpersonal perspective "has its roots in the ancient perennial philosophy" (p. 38), and "recognizes the transcendent unity of all religions and sees the unity in the mystical core of every spiritual tradition" (p. 37). Stanislav Grof (1998) states: "Modern consciousness research has generated important data that support the basic tenets of the perennial philosophy" (p. 3).

A participatory vision of human spirituality. Not all transpersonalists, however, believe that transpersonal theory needs the perennial philosophy as its foundational metaphysical framework (Ferrer, 2002) or that structural hierarchies are the best way to understand transpersonal-spiritual-religious development (Washburn, 2003). Jorge Ferrer (2002), for example, takes issue with the view that "the various spiritual traditions and insights correspond to different interpretations, dimensions, or levels of a single spiritual ultimate that is both pregiven and universal" (Ferrer, 2002, pp. 3-4).

First, religious diversity is not accidental. The diversity of religious traditions (e.g., the Christians who encounter a personal God and the Buddhists who do not) is neither accidental nor the result of historical and cultural artifact. It may actually represent essential and unique solutions to spiritual experiences of transcendence. "The spiritual history of humankind suggests that spiritual doctrines and intuitions affected, shaped, and transformed each other, and that this mutual influence led to the unfolding of a variety of metaphysical worlds – rather than to one metaphysic and different languages" (Ferrer, 2002, pp. 93-94).

Second, a pregiven ultimate reality is not to be assumed. The perennial philosophy is geared to an objectivist epistemology that posits a pregiven ultimate reality that can be known by taking a really good look at the already out there now real. "What the spiritual literature suggests is that neither the order of emergence of dual and nondual insights is preordained nor is their spiritual value universal or pregiven" (Ferrer, 2002, p. 105).

Third, it has a tendency toward religious dogmatism and intolerance in spite of its avowed inclusivist stance. It dismisses traditions that are dualistic, pluralistic, theistic or that do not posit a metaphysical Absolute or transcendent ultimate reality by calling them inauthentic, less evolved, lower in level of spiritual insight, or simply false. This bias leads to some transpersonalists to prejudge as spiritually less evolved any mystic or tradition that does not seek the attainment of nondual states (Wilber, 1999).

Fourth, the perennial philosophy overemphasizes commonalities while overlooking differences. The perennial philosophy leans toward the belief that what is common among religious traditions is what is essential or more explanatory, instead of looking to the distinctive, unique, individual practices and understandings of a religious tradition.

> The nature of this problem can be illustrated by the popular story of the woman who, observing her neighbor entering into an altered state of consciousness three consecutive days first with rum and water, then through fast breathing and water, and finally with nitrous oxide and water,

> concludes that the reason for his bizarre behaviors was the ingestion of water. The moral of the story, of course, is that what is essential or more explanatory in a set of phenomena is not necessarily what is most obviously common to them. (Ferrer, 2002, p. 91)

Ferrer does not argue with the possibility that there may not be common elements among the various religious traditions or that the perennial philosophy is necessarily mistaken, only that "the commitment of transpersonal theory to the perennial philosophy may have been not only premature, but also misleading and counterproductive" (p. 73).

Other end of the continuum of theoretical orientations: The Western Creed. At the other end of the continuum of philosophic, metaphysical, and worldview assumptions underlying contemporary approaches to the study of transpersonal phenomena is the version of empirical scientific psychology represented in what transpersonal psychologist Charles T. Tart (1975/1992a, 1997) calls the "Western Creed." Transpersonal psychologist Charles Tart (1975/1992a, pp. 61-111) states in his book *Transpersonal Psychologies: Perspectives on the Mind from Seven Great Spiritual Traditions*, that he believe that orthodox Western psychology is based upon most of these mechanist, materialist, and reductionist metaphysical assumptions which often go unquestioned and may take on the appearance of unquestionable fact in the minds of many mainstream psychologists.

Multiple interpretations of transpersonal phenomena allowed. Other theorists posit the notion of the "Great Chain of Being" as comprising the essential structure of transpersonal reality (Wilber, 1977, 1980, 1981). Some prefer Whiteheadian process philosophy as the framework for understanding transpersonal phenomena (de Quincey, 2002; Griffin, 1988, 1997), while others prefer to "leave the field wide open for surprises and new discoveries" (Grof, 1998, p. 114). Primary theoretical orientations in the field are a matter of healthy debate. Whether transpersonal psychology is to be defined in terms of the "perennial philosophy," "Great Chain of Being," "altered states of consciousness," "developmental structures of consciousness," or "psychological health and well-being" remains a matter of healthy debate (see, for example, Rothberg & Kelly, 1998). Transpersonal psychologist Donald Rothberg (1986), for instance, has described how a theory of "hierarchical ontology" has become central to many transpersonal theories and outlines basic objections to it and the need to examine the core claims associated with it. Usatynski (2001) has examined the implicit metaphysical presuppositions that underlie transpersonal discussions of spirituality, religion, and contemplative practice, and argues for alternative perspectives. Stanislav Grof (1985), a co-founder of transpersonal psychology, concisely summaries what he considers to be a core belief that defines the transpersonal orientation and that is the point of view taken in this monograph:

> What truly defines the transpersonal orientation is a model of the human psyche that recognizes the importance of the spiritual or cosmic dimensions and the potential for consciousness evolution. (Grof, 1985, p. 197)

Alternate visions and versions of transpersonal psychology, therefore, are possible, permissible, and even encouraged (Walsh & Vaughn, 1993a; 1993b, pp. 199-207). The answers are not all in; all the questions have not yet been asked – questions that can lead us to seek a greater framework than conventional, standardized psychology currently operates from. The only certainty is that transpersonal and spiritual phenomena are enormously complex. That is why we must remain open to various approaches to the "truth" about ordinary and nonordinary experiences and behaviors and be willing to wait for more facts before reaching conclusions. It is through following these facts and remaining open to all avenues of fruitful speculation and intuitive possibilities that our greatest understanding of who and what we are will be achieved in the coming century. As William James (1902/1936) put the matter, when he concluded his ground-breaking account of the varieties of religious experiences:

> The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in (p. 509)… No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. How to regard them is the question – for they are so discontinuous with ordinary consciousness… At any rate, they forbid a premature closing of our accounts of reality. (p. 379)

VI. HOW IS TRANSPERSONAL RESEARCH DONE?

Transpersonal Research Methods

Does not limit research to a particular method. A final way to understand the nature, character, and relevance of transpersonal psychology is to examine how transpersonal psychologists conduct research into exceptional experiences and transformative behaviors. Just as it is not limited to any particular philosophy or worldview, transpersonal psychology does not limit research to a particular method or limit it inquiry to a particular domain of study (Walsh & Vaughn, 1993a). Moving beyond the fragmented, specialized, contradictory and mutually-exclusive explanations of human experience and behavior that has come to characterize much of the history of modern psychology (Koch, 1993; McNally, 1992; Staats, 1991), transpersonal psychology takes a multi-layered, developmental approach to the study of transpersonal events. By using a pluralism of research methods adequate to the different domains of being that it investigates, transpersonal psychology endorses *epistemological pluralism* as the best way to introduce questions of spirituality to scientific speculation.

> To date, transpersonal disciplines stand alone in adopting an eclectic epistemology that seeks to include science, philosophy, introspection, and contemplation to integrate them in a comprehensive integration adequate to the many dimensions of human experience and human nature….Any valid epistemology (way of acquiring knowledge) is welcome. (Walsh and Vaughn, 1993a, p. 5)

An integral approach. Not merely eclectic, but broadly integrative, transpersonal research methods allow equal inclusion of subjective (1st-person), intersubjective (2nd-person) and objective (3rd-person) points of view to understand the full spectrum of exceptional human experiences and transformative capacities (Braud & Anderson, 1998; Hart, Nelson, & Puhakka, 2000; Wilber, 2000a). It systematically attempts to include and integrate the enduring insights of premodern religion, modern psychological science, and constructive postmodern philosophy in its investigations of transpersonal phenomena (de Quincey, 2002; Ferrer, 2002; Griffin, 1988, 1997; Murphy, 1992).

Its *integral* approach to the study of mental processes and behavior follows in the tradition of William James' in that to investigate the subjective and intersubjective aspects of transpersonal experience and behavior, the use of any technique that promises to yield useful information or shed light on the complexities of transpersonal phenomena is encouraged. Transpersonal psychology includes the perspectives of mainstream psychology -- psychoanalytic, behavioral, cognitive, biological, evolutionary, sociocultural, and humanistic -- but expands upon them to embrace a *spiritual* and *transpersonal* perspective that sees all human beings (and all creatures and creation) in a greater context, with greater motives, purposes and meanings than usually assigned to them by mainstream psychology.

An integral approach helps the researcher avoid committing the mistake of explaining personality action in terms of a single category of causes or effects. By the practice of including the best of modern scientific research from all major approaches to the contemporary study of psychology (from biological to behavioral to psychometric to social-cultural to cognitive to psychodynamic to phenomenological), transpersonal psychology does not commit the "category mistake" (Ryle, 1949) of *reducing* all psychological and spiritual realities to aspects of the material world, or reduce all interior phenomenological, cognitive, cultural, and psychodynamic actions and events to their exterior biological, behavioral, social, and psychometric correlates (Wilber, 1990). Transpersonal psychology insists that all the diverse approaches are important, possessing true, but partial insights into the nature of body, mind, and spirit and offers a framework in which the various perspectives work together instead of in opposition (see, for example, Wilber, 2000a, 2000b).

Transpersonal psychology employs an integral approach in a second sense as well . Quantitative and qualitative research methods and diverse data sources are combined and blended to obtain a comprehensive, rich, broadly textured description and analysis of the multi-leveled complexity and dynamic nature of transpersonal phenomena. Conventional quantitative and qualitative research methods are *equally applicable* to the study of exceptional human experiences and transformative capacities. Research methods in transpersonal psychology include the use of historical and archival research, descriptive methods, case studies, naturalistic and field studies, correlational approaches, questionnaires and surveys, experimental design, causal-comparative studies, and action research.

Revised human science methodologies. Transpersonal psychology examines so-called "occult" and "paranormal" topics not only within the context of traditional research designs, hypothesis testing, and quantitative and qualitative analysis of data, but also uses expanded methods of disciplined inquiry to explore these "farther reaches of human nature" (Maslow's phrase). In addition to traditional research methods, transpersonal psychologists employ a variety of "new methods of human inquiry" that are truly "as creative and expansive as the subject matter we wish to investigate" -- direct knowing, dream and imagery work, meditation, creative expression, storytelling, integral inquiry, intuitive inquiry, organic research, transpersonal-phenomenological inquiry (Braud & Anderson, 1998, p.4; Hart, Nelson, & Puhakka, 2000; Palmer, 1998). **Figure 1-6** describes transpersonal research method in more detail and presents at least one reference study that illustrates its use.

Insert Figure 1-6 here

William Braud (Braud & Anderson, 1998), Research Director of the Institute of Transpersonal Psychology describes the aims of transpersonal research methods for the social sciences in the following way:

> The methods are intended primarily for studying extraordinary or ultimate human experiences, such as unitive consciousness, peak experiences, transcendence, bliss, wonder, group synergy, and extrasensory and interspecies awareness… Transpersonal approaches expand the usual dimensions for studying human experience by directly employing alternative modes of awareness and intuition in the conduct of research. (Braud & Anderson, 1998, p.ix)

The importance of non-experimental evidence. One of the founders of quantum physics once said: "What we see is not nature, but nature exposed to our method of questioning" (W. Heisenberg, quoted in Gowan, 1980, p. iv). This insight by the father of quantum physics is the reason we cannot limit our knowledge of human psychology to that which can be proven through laboratory demonstration alone. It is the reason why non-experimental evidence has always been and remains an extremely valuable source of information concerning the nature and limits of human experience and behavior in general, and

transpersonal experience and behavior in particular, and is not to be dispensed with in favor of some privileged notion of what contrived animal experiments or artificial laboratory demonstrations are believed to provide (Lawson, 2007; Ruscio, 2002; Stanovich, 2004). The artificiality of laboratory experiments with its tightly controlled, sterile, stilted and unnatural environment may be cripplingly inappropriate to the phenomena under investigation. For instance, near-death experiences, death bed visions, so-called ghosts and poltergeists, and claims of reincarnation that occur spontaneously outside the lab are not dismissed or the evidence thrown away simply because of the difficulty of putting them to the test of demonstration inside the laboratory setting (Braude, 2003; Osis & Haraldsson, 1977/1997; Sabom, 1998; Stevenson, 1997a, 1997b).

There are many phenomena studied by psychologists and other scientists that cannot be easily removed from their naturally-occurring context, dissected into component variables, and then independently manipulated or controlled (e.g., the ability to be happy or compassionate, find meaning in suffering, chair a psychology department, write a textbook, or raise a family). Many psychological abilities and capacities can be adequately understood only in its natural setting, just as many athletic abilities can be assessed only in the context of a game or during the pressure of actual contests. Most psychological phenomena occur typically in response to human needs, rather than those contrived for the purposes of scientific experimentation. Experimentation would not allow us to infer the nature, limits, or even existence of most ordinary human abilities if they did not manifest themselves first in the non-laboratory setting of everyday life. This is why William James's (1902/1936) *Varieties of Religious Experiences* is such a rich source of insight and understanding into dramatic forms of religious behavior and attitudes. Focusing only on repeatable phenomena rules out studying events that are real but unique or rare, imposing artificial limits on human inquiry and on what are considered to be "real" events of nature (Braude, 1997). "Reality exists outside the laboratory as well as inside" (Schmicker, 2002, p. 36). If everything we knew about human experience and behavior were limited to the findings of animal experiments or laboratory demonstration, we would have a very impoverished human psychology indeed.

Differences between transpersonal and traditional approaches to research. Different assumptions exist between transpersonal and traditional approaches to research about what constitutes legitimate content domains, valid types of research demonstrations, and the kinds of explanations that are appropriate for scientific knowledge. **Figure 1-7** outlines some differences between transpersonal and traditional approaches to research.

Insert Figure 1-7 here

Transpersonal psychiatrist Stanislav Grof (2000) observes that the main obstacle to the study of spiritual or transpersonal experiences is not the scientific method, but traditional psychology's commitment to a materialistic, reductionistic, and mechanistic philosophy of nature and a lack of understanding of authentic mysticism based on spiritual experiences. The primary cause of mainstream psychology's blindness to humanity's spiritual psychic nature is its narrow commitment to a system of fixed epistemological and ontological *beliefs* and *ideas* that reality is

- limited to phenomena or facts that are objectively observable (positivism),
- sufficiently explainable in physical terms by the existence or nature of matter (materialism),
- mechanically determined and capable of explanation by the laws of physics and chemistry alone (mechanism),
- determined by past events alone (determinism), and
- fully explained in terms of its simplest part (reductionism).

Under the influence of these hidden assumptions (Slife & Williams, 1995), and what transpersonal psychologist Charles Tart (1975/1992, chapter 2) called "The Western Creed," the entire interior dimension of psyche and spirit and those great spontaneous, subconscious inner processes that make physical and psychological life possible are reduced to conscious cognitional processes ("*What is conscious* is what consciousness is"), to their biological, environmental, and behavioral correlates, or else dismissed entirely and denied any substantial reality because the physical senses (or their extensions) cannot detect or measure them within a laboratory setting. It is a paradox that the basis of the scientific method and the framework behind all organized systems and theories of psychological science rests upon a subjective reality that is not considered valid by the very psychological science that is formed through its auspices.

The scientific materialism of modern psychological science as it stands today constitutes a metaphysical net, so to speak, that captures metaphysical fish of only a certain size. This notion is illustrated in the following parable attributed to physicist Sir Arthur Eddington.

> In a seaside village, a fisherman with a rather scientific bent proposed as a law of the sea that all fish are longer than one inch. But he failed to realize that the nets used in the village were all of a one-inch mesh. Are we filtering physical reality? Can we catch consciousness with the nets we are using? (quoted in N. Friedman, 1994, p. 27)

"Science must change, as it discovers its net of evidence is equipped only to catch certain kinds of fish, and that it is constructed of webs of assumptions that can only hold certain varieties of reality, while others escape its net entirely" (Roberts, 1981a, p. 137). Transpersonal psychology encourages us to take a more generous view of the nature of reality as a way of making sense of the broadest spectrum of human experience and behavior. Stanislav Grof, a co-founder of transpersonal psychology, reminds us that

> The great mystical traditions have amassed extensive knowledge about human consciousness and about the spiritual realms in a way that is similar to the method that scientists use in acquiring knowledge about the material world. It involves methodology for inducing transpersonal experiences, systematic collection of data, and intersubjective validation. Spiritual experiences, like any other aspect of reality, can be subjected to careful open-minded research and studied scientifically. There is nothing unscientific about unbiased and rigorous study of transpersonal phenomena and of the challenges they present for materialistic understanding of the world… In actuality, there exists no scientific "proof" that the spiritual dimension does not exist. The refutation of its existence is essentially a metaphysical assumption of Western science, based on an incorrect application of an outdated paradigm. As a matter of fact, the study of holotropic states, in general, and transpersonal experiences, in particular, provides more than enough data suggesting that postulating such a dimension makes good sense. (Grof, 2000, pp. 213, 217)

Is Transpersonal Psychology a Science?

Transpersonal psychology is a science (*scientia*) in the Aristotelian sense in that it seeks knowledge through causes – material, efficient, formal, and final. It is empirical (*empiricus*) in the Jamesian sense in that it bases its conclusions on data obtained by "direct experience" from 1st-2nd-3rd person points of view. It is scientific in the methodological sense in that it applies the steps of the scientific method - problem identification; literature review; hypothesis construction; operational definition; research design; methodologies for the observation, control, manipulation, or measurement of variables; quantitative and qualitative data analysis; and the public communication and evaluation of results in peer-reviewed journals and at national and international conferences. Transpersonal psychology is scientific in the broadest sense of the term inasmuch as it uses "a method of gaining knowledge whereby *hypotheses* are *tested* (instrumentally or experimentally) by reference to *experience* ('data' that is potentially *public*, or

open to *repetition* (confirmation or refutation) by peers" (Wilber, 1984, p. 13). It employs in its investigations four rules of scientific method: observation (or experiential apprehension), public nature of observation (replicable by similarly specially trained observer), theorizing that is internally consistent, comprehensive, logical and comprehensible), and observable consequences (that can be predicted from an observed experience) (Tart, 2001).

Research into transpersonal experiences and behavior have been produced results using accepted qualitative and quantitative investigative methods, whether it has been to study

- Spontaneous remissions (O'Regan & Hirshberg, 1993)
- "Miraculous" cures (Garner, 1974; O'Regan, 1991)
- Birthmarks suggestive of reincarnation (Stevenson, 1997a, 1997b)
- Imagery effects on white blood cells (Achterberg, 1985)
- Experiential dimensions of spiritual practices (Walsh, 1993; Wilber, 1977, 1980; Wilber, Engler, & Brown, 1986)
- Phenomenology of mystical states of consciousness (Valle & Mohs, 1998)
- Direct mental interactions with living systems (Braud, 1997, 2003; Braud & Schlitz, 1989, 1991)
- The relation of psychosis to mysticism (J. Nelson, 1994)
- The relation of brain states to mind states (Austin, 1998)
- Physical and psychological effects of meditation (Murphy & Donovan, 1997)
- Lucid dreaming (Gackenback & Bosveld, 1989)
- Entheogen-assisted religious experiences (T. Roberts, 2001)
- Near-death experiences (Ring, 1982; Ring & Valarino, 1998; Sabom, 1998)
- Out-of-body experiences (Ring & Cooper, 1999)
- Trance channeling (Hastings, 1991)
- Cross-cultural contemplative development (Walsh & Shapiro, 1983)
- Survival of bodily death (Braude, 2003; Osis & Haraldsson, 1977/1997; Schwartz & Simon, 2002)
- Psi functioning (Radin, 1997)
- Other exceptional human experiences and transformative capacities (Murphy, 1992)
- States of consciousness (Hunt, 1995)
- Meditation (Murphy & Donovan, 1997)
- Lucid dreaming (Gackenback & Bosveld, 1989)
- Psychedelics (Grof, 1988)

The publication of results in peer-reviewed journal, the establishment of national and international conferences for the dissemination and discussion of its research, and its representation as a discipline on university campuses in courses and degrees programs are all indications of its legitimacy as a part of empirical psychology. **Figure 1-8** provides a list of selected recommended literature resources that are useful to consult before beginning to conduct a transpersonal research project of your own.

Insert Figure 1-8 here

Research and theory and practice in transpersonal psychology has thrown light on the reality of these phenomena and how spiritual practices work, confirmed some of their benefits, and contributed to the development of a field that is dedicated to the task of understanding humanity's spiritual nature and clarifying the relationship between science and spirituality in the modern world (Wilber, 2006). What

transpersonal psychology has discovered, and what ancient mystical traditions have disclosed is that there are “unexplored creative capacities, depths of psyche, states of consciousness, and stages of development undreamed of by most people” (Walsh & Vaughn, 1993a, p. 1). Transpersonal psychology has opened up new areas of comprehension and creativity for contemporary psychology by calling attention to the existence of aspects of personality action that transcend standardized, orthodox ideas about the nature of the human psyche and, by implication, the nature of the known and “unknown” realities in which we dwell.

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Figure 1-1

Definitions of Transpersonal Psychology (1967-1975)

- **1967**. In the first public announcement of transpersonal psychology given in a lecture at the First Unitarian Church in San Francisco in 1967, Abraham H. Maslow provided a preliminary and informal description of "transhumanistic" psychology (later called transpersonal psychology).

  " 'Transhumanistic psychology' [deals] with transcendent experiences and with transcendent values. The fully developed (and very fortunate) human being, working under the best conditions tends to be motivated by values, which transcend…the geographical limitations of the self. Thus one begins to talk about transhumanistic psychology." (Maslow, 1969a, pp. 3-4)

- **1969.** Transpersonal psychotherapist Anthony Sutich (founder and first editor of the *Journal of Transpersonal Psychology*) provided one of the first formal definitions of transpersonal psychology in 1969 in the inaugural issue of *The Journal of Transpersonal Psychology* (Vol. 1, No. 1, Spring 1969).

  "The emerging Transpersonal Psychology ('fourth force') is concerned specifically with the *empirical*, scientific study of, and responsible implementation of the findings relevant to, becoming, individual and species-wide meta-needs, ultimate values, unitive consciousness, peak experiences, B-values, ecstasy, mystical experience, awe, being, self-actualization, essence, bliss, wonder, ultimate meaning, transcendence of self, spirit, oneness, cosmic awareness, individual and species-wide synergy, maximal interpersonal encounter, sacralization of everyday life, transcendental phenomena, cosmic self-humor and playfulness; maximal sensory awareness, responsiveness and expression; and related concepts, experiences and activities." (Sutich, 1969, pp. 15-16)

- **1971.** Elmer Green and Alyce Green (pioneer researchers of biofeedback and the voluntary control of internal states) defined transpersonal psychology within the context of ultimate values and meaning.

  "Transpersonal psychology might be defined…as the psychology of ultimate or highest meanings and values, and psychologists who explore in this area must be prepared to examine all institutions and activities from the point of view of such meanings and values." (Green & Green, 1971, pp. 42)

- **1974.** Edgar Mitchell, Apollo 14 astronaut and founder of the *Institute of Noetic Sciences* - an organization that chronicles news, data, and opinions from the interdisciplinary field of consciousness research – published *Psychic Exploration: A Challenge for Science* that offered a definition of transpersonal psychology within the context of parapsychology.

  "Transpersonal psychology [is] a new major psychological approach to the study of the person that emphasizes humanity's ultimate development or transcendent potential as individuals and a species….A blend of the best in science and religion, it provides a perspective in which the findings of psychic research are given significance *sub specie aeternitatis.* And in turn, transpersonal psychology takes its place within noetics, the general study of consciousness." (Mitchell & White, 1974, pp. 696, 569)

- **1975.** Charles T. Tart's 1975 book *Transpersonal Psychologies,* the first major work to systematically examine the world's major religions and spiritual traditions from a transpersonal perspective, identified humanity's spiritual traditions (i.e., Zen Buddhism, Yoga, Christianity, Sufism) as "traditional transpersonal psychologies."

  "Traditional transpersonal psychologies, which I shall call spiritual psychologies…. deal… with human experience in the realm we call spiritual, that vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with love, with compassion, with purpose." (Tart, 1992a, p. 4)

Figure 1-1 (continued)

Definitions of Transpersonal Psychology (1980-1984)

- **1980.** Roger Walsh and Frances Vaughn published one of the first collections of writings from contemporary contributors to the transpersonal literature in their book *Beyond Ego: Transpersonal Dimensions in Psychology* that offered the following definition of transpersonal psychology.

  "*Transpersonal psychology* is concerned with expanding the field of psychological inquiry to include the study of optimal psychological health and well-being. It recognizes the potential for experiencing a broad range of states of consciousness, in some of which identity may extend beyond the usual limits of the ego and personality." (Walsh and Vaughn, 1980, p. 16)

- **1982**. Physicist Fritjof Capra, author of international best sellers *The Tao of Physics* and *The Turning Point* (a book that was subsequently turned into a nationally-acclaimed film called *Mind Walk)* provided a definition of the "new" transpersonal psychology that conceived it to be a vital part of the ongoing scientific, social, and cultural shift from a reductionistic and materialistic worldview toward a more holistic paradigm of science and spirit.

  "Transpersonal psychology is concerned, directly or indirectly, with the recognition, understanding, and realization of nonordinary, mystical, or 'transpersonal' states of consciousness, and with the psychological conditions that represent barriers to such transpersonal realizations…. [This] new psychology…is consistent with the systems view of life and in harmony with the views of spiritual traditions,… [that] sees the human organism as an integrated whole involving interdependent physical and psychological patterns, … [and recognizes] that the psychological situation of an individual cannot be separated from the emotional, social, and cultural environment." (Capra, 1982, pp. 367-369)

- **1982.** Psychologists Leonard Zusne and Warren Jones published the book *Anomalistic Psychology: A Study of Extraordinary Phenomena of Behavior and Experience* that clarified the relationship between transpersonal psychology and traditional concepts of the occult.

  "Transpersonal psychology is concerned with meaningful and spiritual aspects of life, such as peak experiences, transcendence of self, self-actualization, and cosmic consciousness. As such, it only partially subsumes traditional occult concepts." (Zusne & Jones, 1982, pp. 462-463).

- **1984.** Richard Mann, editor of the State University of New York (SUNY) Series in Transpersonal and Humanistic Psychology, defined the transpersonal approach and delineates the potential of this "new form of psychology" called *transpersonal psychology*.

  "Transpersonal psychology… is a psychology that honors all the world's great spiritual traditions and their mythic portrayal and appreciation of the divinity of each human being – the inner Self. Thus, transpersonal psychology extends our sense of the full course of human development to include intuitions of our essential nature and of ways in which that nature might be more fully revealed, realized, and enjoyed… In addition, the term "transpersonal" calls our attention to a state of consciousness that enables some human beings to experience reality in ways that transcend our ordinary "personal" perspectives. Therefore, a transpersonal psychology would also be one that acknowledges the possibility of going beyond the limited outlook of everyday awareness." (Mann, 1984, pp. viii-ix)

Figure 1-1 (continued)

Definitions of Transpersonal Psychology (1988-1989)

- **1988.** Philosopher Michael Washburn - one of the first scholars to ground the transpersonal notion of ego transcendence in the psychoanalytic theory of ego development - defined transpersonal psychology in his book, *The Ego and the Dynamic Ground: A Transpersonal Theory of Human Development.*

  "Transpersonal psychology is the study of human nature and development that proceeds on the assumption that humans possess potentialities that surpass the limits of the normally developed ego. It is an inquiry that presupposes that the ego, as ordinarily constituted, can be transcended and that a higher, transegoic plane or stage of life is possible. …Transpersonal psychology is less a subdiscipline of psychology than it is a multidisciplinary inquiry aimed at a holistic understanding of human nature. It is a synthesis of several disciplines, including most importantly not only the larger discipline of psychology, but also the disciplines of religion and philosophy. Transpersonal psychology is concerned not only with psychological notions such as ego, unconscious, and integration but also with religious notions such as fallenness, transcendence, and spiritual realization and with philosophical notions such as selfhood, existential project, and life-world…A chief objective of transpersonal theory is to integrate spiritual experience within a larger understanding of the human psyche. Transpersonal theory thus is committed to the possibility of unifying spiritual and psychological perspectives." (Washburn, 1988, pp. v, 1)

- **1989**. Robert Frager (founder and first president of the Institute for Transpersonal Psychology) identified three domains of study that transpersonal psychology focused upon.

  "Transpersonal psychology focuses on three domains – the psychology of personal development, the psychology of consciousness, and spiritual psychology. These three main areas overlap to form the field of transpersonal psychology. The *psychology of personal development* includes those models of human nature found in: (a) psychoanalysis and neo-Freudian personality systems, (b) the body-oriented models of therapy and growth developed by Wilhelm Reich and others, and (c) the positive, growth-oriented models of Maslow and humanistic psychology. The *psychology of consciousness* is devoted to mapping and exploring different states of human functioning, such as dreaming, meditation, drug states, and parapsychology. *Spiritual psychology* consists of the study of the models of human nature found in the world's religious traditions and the development of psychological theory that is consistent with religious and spiritual experiences. …The transpersonal approach to each of these areas is based on an inherent interest in studying human capacities and potentials and a fundamental premise that these capacities are far greater than our current understanding." (Frager, 1989, p. 289)

- **1989.** Transpersonal psychologist Ronald Valle was one of the first scholars in the emerging new field of consciousness studies to identify Aldous Huxley's (1970) "perennial philosophy" as central to the perspective of transpersonal psychology.

  "The following premises can be thought of as comprising an identifiable structure or essence that characterizes any particular psychology or philosophy as transpersonal: (1) That a transcendent, transconceptual reality or Unity binds together (i.e., is immanent in) all apparently separate phenomena, whether these phenomena be physical, cognitive, emotional, intuitive, or spiritual. (2) That the ego- or individualized self is not the ground of human awareness but, rather, only one relative reflection-manifestation of a greater trans-personal (as "beyond the personal") Self or One (i.e., pure consciousness without subject or object). (3) That each individual can directly experience this transpersonal reality that is related to the spiritual dimensions of human life. (4) That this experience represents a qualitative shift in one's mode of experiencing and involves the expansion of one's self-identity beyond ordinary conceptual thinking and ego-self awareness (i.e., mind is not consciousness). (5) This experience is self-validating." (Valle, 1989, p. 261)

Figure 1-1 (continued)

Definitions of Transpersonal Psychology (1992-1997)

- **1992.** Edward Bruce Bynum, Director of the Behavioral Medicine Clinic at the University of Massachusetts Health Services, defined transpersonal psychology in a special 1992 edition of *The Humanistic Psychologist* that celebrated the contributions of humanistic and transpersonal psychology to American psychology during the 100th anniversary of the American Psychological Association.

  "Transpersonal psychology can be understood to be the study of non-ordinary states of consciousness not traditionally covered by the discipline of ego psychology. This includes states of consciousness such as meditation, religious ecstasy, trance and 'unitive conscious experiences' often described in the esoteric and spiritual literature of humankind. This would also incorporate the study of the psychophysiological techniques and introspective disciplines associated with these states of consciousness. Finally the field includes both metaphysical and philosophical paradigms often encountered in the contemporary fields of theoretical physics, neuroscience, and cognitive psychology." (Bynum, 1992, pp. 301-302)

- **1993**. Transpersonal psychiatrist Roger Walsh and psychotherapist France Walsh publish *Paths Beyond Ego: The Transpersonal Vision* - an updated version of their 1980 landmark book, *Beyond Ego* - that presented a thoroughly revised review of major transpersonal areas that reflected the dramatic growth of transpersonal psychology into a multidisciplinary transpersonal movement.

  "*Transpersonal psychology* is the psychological study of transpersonal experiences and their correlates. These correlates include the nature, varieties, causes, and effects of transpersonal experiences and development, as well as the psychologies, philosophies, disciplines, arts, cultures, life-styles, reactions, and religions that are inspired by them, or that seek to induce, express, apply, or understand them." (Walsh and Vaughn, 1993a, pp. 3-4)

- **1994.** Ken Wilber, a leading contributor to transpersonal theory, defines transpersonal psychology within the context of the "perennial philosophy" and what the ancient spiritual traditions of Taoism, Buddhism, Hinduism, Sufism, Christianity, and Confucianism call the "Great Chain of Being" (i.e., the two-fold belief that reality is composed of stratified and ordered stages or levels of being reaching from lowly insentient and nonconscious matter through body, mind, and soul, up to the highest level of all-pervading Spirit, and that human beings can evolve all the way up the hierarchy to Spirit itself).

  "The aim of transpersonal psychology…is to give a psychological presentation of the perennial philosophy and the Great Chain of Being, fully updated and grounded in modern research and scientific developments. It fully acknowledges and *incorporates* the findings of modern psychiatry, behaviorism, and developmental psychology, and then adds, when necessary, the further insights and experiences of the existential and spiritual dimensions of the human being." (Wilber, 1994, p. x)

- **1997.** Charles T. Tart, one of the founders of transpersonal psychology, has been a leading proponent of including the study of psi functioning as a legitimate topic for study within the domain of transpersonal psychology. Professor Tart's publications can be viewed at his website – http://www.paradigm-sys.com/ctart/.

  "Transpersonal psychology is a fundamental area of research, scholarship, and application based on people's experiences of temporarily transcending our usual identification with our limited biological, historical, cultural and personal self… and as a result, experiencing a much greater 'something' that is our deeper origin and destination." (Tart, 1997, available http://www.paradigm-sys.com/display/ctt_articles2.cfm?ID=25)

Figure 1-1 (continued)

Definitions of Transpersonal Psychology (1997-2000)

- **1997.** Brant Cortright, Director of the Integral Counseling Psychology Program at the California Institute of Integral Studies, published *Psychotherapy and Spirit: Theory and Practice in Transpersonal Psychotherapy* that defined transpersonal psychology as the integration of spiritual and psychological aspects of the human psyche.

  "Transpersonal psychology can be understood as the melding of the wisdom of the world's spiritual traditions with the learning of modern psychology…a synthesis of these two profound approaches to human consciousness, the spiritual and the psychological…. Transpersonal psychology is concerned with developing a self while also honoring the urge to go beyond the self…. The definition of transpersonal as "beyond the personal" [includes] such things as mystical experience, altered states of consciousness, kundalini experiences, various psi phenomena (such as ESP, clairvoyance, channeling, telepathy, etc.), shamanic journeying, unitive states, near-death experiences, and so on…. [Moving] toward a more complete view that seeks to find the sacred in the daily, ordinary life and consciousness in which most people live. The definition of *trans* as "across" also applies, since transpersonal psychology moves across the personal realm, acknowledging and continuing to explore all aspects of the self and the unconscious that traditional psychology has discovered while also placing this personal psychology in a larger framework…. Transpersonal psychology studies how the spiritual is expressed in and through the personal, as well as the transcendence of the self. Transpersonal psychology in this sense affords a wider perspective for all the learning of conventional psychology. It includes and exceeds traditional psychology." (Cortright, 1997, pp. 8-10)

- **1998.** William Braud, Research Director of the Institute of Transpersonal Psychology (Palo Alto, California) and Rosemarie Anderson, Associate Professor at the Institute of Transpersonal Psychology, published *Transpersonal Research Methods for the Social Sciences* to assist transpersonal psychologists explore the "transformative or spiritual dimension of human experience" within the context of scientific research.

  "As a field of research, scholarship, and application, transpersonal psychology seeks to honor human experience in its fullest and most transformative expressions… Transpersonal psychology seeks to delve into the most profound aspects of human experience, such as mystical and unitive experiences, personal transformation, meditative awareness, experiences of wonder and ecstasy, and alternative and expansive states of consciousness. In these experiences, we appear to go beyond our usual identification with our limited biological and psychological selves…. Transpersonal psychology…concerns itself with issues of consciousness, alternative states of consciousness, exceptional experiences, trans-egoic development, and humanity's highest potential and possible transformation… It seeks to learn how people can become more whole through integrating the somatic, emotional, intellectual, spiritual, creative-expressive, and relationship and community aspects of their lives." (Braud & Anderson, 1998, pp. xxi, 4, 37)

- **2000.** Stanislav Grof, co-founder of transpersonal psychology with Abraham Maslow, defined transpersonal psychology in his book *Psychology of the Future: Lessons from Modern Consciousness Research* within the context of modern consciousness research.

  "Transpersonal psychology seriously studies and respects the entire spectrum of human experience, including holotropic [i.e., moving toward the whole] states, and all the domains of the psyche – biographical, perinatal and transpersonal. As a result, it is more culturally sensitive and offers a way of understanding the psyche that is universal and applicable to any human group and any historical period. It also honors the spiritual dimensions of existence and acknowledges the deep human need for transcendental experiences." (Grof, 2000, p. 217)

Figure 1-1

Definitions of Transpersonal Psychology (2001-2002)

- **2001.** The National Association for Transpersonal Psychology [http://natponline.com/], in affiliation with Life's Foundation of Health & Education, defined transpersonal psychology within a comprehensive systems perspective of human nature, which includes mind and body, nature and spirit, intellect and emotions to promote a "whole person" concept of wellness.

  "[Transpersonal psychology] embraces the combined fields of clinical psychology, spiritual and pastoral counseling as well as any philosophies which recognize the close connection between the body and the spirit. Transpersonal Psychology works on the basic assumption that physical, emotional, intellectual and spiritual growths are interrelated. Transpersonal Psychology focuses attention on the human capacity for self-transcendence as well as self-realization and is concerned with the optimum development of consciousness." [Retrieved December 15, 2001, from http://www.starlighter.com/natp/]

- **2002.** Transpersonal psychologists James Fadiman and Robert Frager, who published one of the first college-level personality theory textbook that included chapters on Far and Middle Eastern personality theories [another college-level personality theory textbook was Hall & Lindsey's (1978) classic text, *Theories of Personality* (3rd. ed.). that included an overview of the Buddhist personality theory, *Anhidhamma*] incorporated a chapter titled "Abraham Maslow and Transpersonal Psychology" into the 5th edition in their text, *Personality and Personal Growth*, that provides a contemporary description of transpersonal psychology.

  "Transpersonal psychology contributes to the more traditional concerns of the discipline an acknowledgement of the spiritual aspect of human experience. This level of experience has been described primarily in religious literature, in unscientific and often theologically biased language. A major task of transpersonal psychology is to provide a scientific language and a scientific framework for this material…. One basic tenet of transpersonal psychology is that there is in each individual a deeper or true self that is experienced in transcendent states of consciousness. Distinct from the personality and the personal ego, it is the source of inner wisdom, health, and harmony. *Webster's Tenth New Collegiate Dictionary* defines *transpersonal* as 'extending or going beyond the personal or individual.' The term refers to an extension of identity beyond both individuality and personality. One of the premises of transpersonal psychology is that we do not know the full range of human potential. The sense of a vast potential for growth within the individual provides a context for transpersonal psychology." (Fadiman and Frager, 2002, p. 452)

- **2002.** Jorge Ferrer, Assistant Professor of East-West Psychology at the California Institute of Integral Studies, published *Revisioning Transpersonal Theory*: *A Participatory Vision of Human Spirituality* that is one of the first constructive critiques of conventional transpersonal theory which disclosed a more multidimensional, participatory vision of transpersonal realities and human spirituality than had previously been acknowledged, recognized, or accepted by most transpersonal theorists.

  "Transpersonal theory is concerned with the study of the transpersonal and spiritual dimensions of human nature and existence. Etymologically, the term *transpersonal* means beyond or through (trans-) the personal, and is generally used in the transpersonal literature to reflect concerns, motivations, experiences, developmental stages (cognitive, moral, emotional, interpersonal, etc.), modes of being, and other phenomena that include but transcend the sphere of the individual personality, self, or ego." (Ferrer, 2002, p. 5)

Figure 1-1

Definitions of Transpersonal Psychology (2002-2003)

- **2002.** Richard Tarnas, former director of programs and education at Esalen Institute and currently professor of philosophy and psychology at the California Institute of Integral Studies, emphasized in his definition of transpersonal psychology the paradigm shift that was initiated by the emergence of the field in the late 1960's.

  "Transpersonal psychology's inclusion and validation of the spiritual dimension of human experience opened the modern psychological vision to a radically expanded universe of realities – Eastern and Western, ancient and contemporary, esoteric and mystical, shamanic and therapeutic, ordinary and non-ordinary, human and cosmic. Spirituality was now recognized as not only an important focus of psychological theory and research but also an essential foundation of psychological health and healing. Developing ideas and directions pioneered by William James and C.G. Jung, transpersonal psychology and theory began to address the great schism between religion and science that so deeply divided the modern sensibility." (Tarnas, 2002, p. viii)

- **2003.** The Department of Transpersonal Psychology, one of four academic departments within the Graduate School for Holistic Studies at John F. Kennedy University in Orinda, California, offered a Master of Arts in Counseling Psychology with a Transpersonal Specialization that promoted a vision of transpersonal psychology within a holistic context.

  "The transpersonal perspective includes the wisdom and methods of…[traditional] orientations and expands on them to include the spiritual aspects of human experience. Transpersonal psychologists are concerned with the development of a healthy individuality and its extension to include aspects of the Higher Self. This viewpoint acknowledges that behind the masks, roles and melodramas of one's conditioned personality lies a deeper state of being that transcends individual identity. Transpersonal psychologists believe that any model of the human psyche must include this full range of human experience, for it is the upper range that sets the context for understanding the whole human being. As the transpersonal perspective unites the spiritual with the psychological aspects of human experience, it addresses the integration of the whole person – body, mind, emotion, and spirit. In doing so, the field is grounded in Western psychological theory and draws on the world's spiritual traditions, mythology, anthropology and the arts as well as research on consciousness." (John F. Kennedy University, 2003)

- **2003.** John Davis, a transpersonal psychologist who taught a course in transpersonal psychology at Metropolitan State College of Denver, provided the following definition of transpersonal psychology and a sample course syllabus on his web site.

  "Transpersonal psychology stands at the interface of psychology and spiritual experience. It is the field of psychology that integrates psychological concepts, theories, and methods with the subject matter and practices of the spiritual disciplines. Its interests include spiritual experiences, mystical states of consciousness, mindfulness and meditative practices, shamanic states, ritual, the overlap of spiritual experiences and disturbed states such as psychosis and depression, and the transpersonal dimensions of relationships, service, and encounters with the natural world. The central concept in Transpersonal Psychology is self-transcendence, or a sense of identity, which is deeper, broader, and more unified with the whole. The root of the term, *transpersonal* or literally "beyond the mask," refers to this self-transcendence. Its orientation is inclusive, valuing and integrating the following: psychology and the spiritual, the personal and the transpersonal, exceptional mental health and suffering, ordinary and non-ordinary states of consciousness, modern Western perspectives, Eastern perspectives, post-modern insights, and worldviews of indigenous traditions, and analytical intellect and contemplative ways of knowing." [Retrieved June 2, 2003 from http://clem.mscd.edu/~davisj/tp]

Figure 1-2

Various Meanings of Transcendence
(Maslow, 1969b, pp. 56-66; Maslow, 1971, chapter 21)

Transcendence in the sense of….

1. Self-forgetfulness that occurs during moments of complete focused concentration upon a task or activity in which one is totally involved and "in the flow."

2. Transcending strict identification with one's body and self as a skin-encapsulated ego and moving toward an more expansive identification of self with the values of Being (truth, goodness, beauty, wholeness, aliveness, perfection, uniqueness, and so forth)

3. Transcending time (e.g., "eternity grasped in a grain of sand" and objects become symbols of themselves).

4. Transcending culture as in identification with the species, resistance to enculturation, dis-identification and detachment from one's culture in a discriminating way.

5. Transcending one's past means full acceptance and forgiveness of one's past guilt, sufferings, sadness, mistakes, and errors as a result of understanding that we each are good and deserving creatures and a valuable part of the universe in which we exist "despite" our imperfections.

6. Transcending of aggressive gratification of self-centered, narrow, and distorted egotistical needs and movement toward an attitude in which one is receptive to the needs of others and lives in harmony with all that is in the natural world, recognizing that all of life's elements and parts are of good intent.

7. Mystical experiences in which one feels eternally couched and supported by the universe of which one is a part.

8. Transcending so-called "bad" aspects of life (including frustrations, inhibitions, blocks, denials, refusals) in the sense of seeing them as necessary and meaningful aspects of physical existence that has a part to play in Being.

9. Transcending the natural world so as to recognize, accept, and perceive the natural world "objectively" as it is in itself without the imposing human-centered uses or values upon it.

10. Transcending the Us-Them/ Me-You dichotomy (e.g., nationalism, ethnocentrisms) to the level of interpersonal cooperation and harmony and collective synergy of social institutions and cultures where one's existence is perceived to enrich all other portions of life, even as one's own being is enhanced by the rest of society and creation.

11. Transcending the basic needs (physiological, safety, belongingness, self-esteem) to become primarily motivated by and identified with the B-Values (self-sufficiency, playfulness, effortlessness, richness, simplicity, order, justice, completion, necessity, perfection, uniqueness, aliveness, dichotomy-transcendence, wholeness, beauty, goodness, truth).

12. Unselfish loving awareness, attention, and identification with of creation from the grandest to the lowest, the largest and the smallest in our intent to have them develop their fullest capabilities without reservation or limitation.

Figure 1-2 (continued)

Various Meanings of Transcendence
(Maslow, 1969b, pp. 56-66; Maslow, 1971, chapter 21)

Transcendence in the sense of…

13. Merging oneself in what is not-self (i.e., the other, the world) in which one's sense of willful action, freedom, self-control, and autonomy is relinquished in unselfish service to the world and to others.

14. Being "above it all," untouched, unaffected, objectively detached and dis-identified from the events that occur around oneself, viewing them as if from a great distance or height.

15. Transcending the beliefs and expectations of others, the roles and pressures of society and culture, and conditions of worth imposed by parents, teachers, and significant others, and "to thy own self be true."

16. Transcending the perfectionist demands of the Freudian superego (conscience and ego-ideal) with its "artificial guilt" and come to the level of authentic conscience and "natural guilt."

17. Transcending one's weaknesses, dependencies, irresponsibilities, and regressive tendencies to become also strong, self-sufficient, responsible, and emotionally mature; patient without complaining, controlling of one's temper, behaving fair with others and sensitive to their needs.

18. Transcending the present, concrete, immediate situation and move to an awareness of and perception of the possible and probable realities that exist inherent and potential within the present moment.

19. Transcending opposites (light/darkness, life/death, good/evil, self/not-self, knower/known, masculine/feminine, rich/poor, teacher/student, parent/child), to recognize the unity that binds opposite forces together, acknowledge the superordinate unity-identity-whole grasped in data, and holistically perceiving the ultimate unity of all that is.

20. Transcending basic deficiency needs to move to states of fullness, enjoyment, and satisfaction in Being values.

21. Transcending one's assertive, self-determining, willfulness or the need to force one's will upon others and to move to a level of freely giving up the need "to be in control" and "in charge" and to "let go, and let God," and "go with the flow".

22. Expanding normal capacity in the sense of excelling or improving upon existing capabilities (high jumping better) or surpassing normal capacity in the sense of exceeding or going beyond existing capabilities (high jumping in some new way not done before as in the "Fosbry flop").

23. Becoming aware and identifying with that portion of the ever-expanding, ever-creative, ever-loving divine, godlike force that supports and upholds all of creation that is directed and focused within our being, that forms our flesh and identity and that gives vitality and validity to our unique personalities. 24. Live and feel, think and speak the values of Being, as when occasional peak experiences become transformed into plateau experiences, transcendental states become transformational traits, where enlightenment remains and becomes a trait of behavior and a regular state of consciousness.

25. Adopting a detached, disinterested, dispassionate, objective third-person point of view regarding the events of one's life.

Figure 1-2 (continued)

Various Meanings of Transcendence
(Maslow, 1969b, pp. 56-66; Maslow, 1971, chapter 21)

Transcendence in the sense of…

26. Transcending the division between the real and the ideal, facts and values, to realize that what is is the way things ought to be, that things need not be perfect, but only be perfectly themselves.

27. An acceptance of the so-called "negative" aspects of life (pain, suffering, death, destruction, illness) and realizing that all of the "evils" of the world are redeemed in the greater scheme of the universe in which they have their being.

28. Transcending spatial location as when projecting one's consciousness to other times and other places.

29. Transcending effortful striving, wishing, desiring, and moving to a state of enjoyment, gratitude, fulfillment, and acceptance with what one has, realizing that being is its own justification, feeling in a state of grace, feeling joy and exuberance at being alive.

30. Transcending fear, panic, and dread transformed to a state of courage, daring, and adventuresomeness in which the fear is gone and one feels immeasurably strengthened and supported by an inner certainty that instills a sense of safety, optimism, and trust.

31. Transcending the sense of an awareness of the cosmos and of the life and orderly design of the cosmos and all of creation with a corresponding realization that one is eternally a part of the universe and that one exists whether or not that existence is physically expressed.

32. Introjecting and assimilating completely with Being values such that they guide and direct one's life primarily.

33. Transcending individual differences in the sense of accepting, and enjoying one's individuality while at the same time acknowledging the unity, commonality, and at-one-ness of which that separateness and individuality is a part.

34. Transcending ordinary and everyday human limits, imperfections, and shortcomings in favor of seeing one's imperfections and all of the imperfections of other creatures in the greater scheme of the universe and in that moment loving, accepting, forgiving, and being reconciled to all that is.

35. Transcending one's egocentric, ethnocentric, and homocentric system of values and preferences to embrace a framework of beliefs that is larger, more inclusive, integrative, and holistic.

Figure 1-3

Topics That Transpersonal Psychologists Study

I. **The Psychology of Consciousness** (Altered States of Consciousness, Subliminal Consciousness)
- Meditation, attention training, ego states and egolessness
- Dreams (lucid dreaming), active imagination, symbols of transformation, Jungian/Archetypal phenomena, collective unconscious, ancestral and phylogenetic experiences
- Hypnosis and related dissociation states, automatic writing and speaking, inner guides, inner voice
- Biofeedback training and the voluntary control of internal states
- Sensory isolation and overload, sleep deprivation
- Psychedelic experiences, state-dependent learning, synesthesia

II. **The Psychology of Religious Experience** (Impulses Toward Higher States of Being / The Spiritual Quest)
- Peak experiences, unity consciousness, cosmic consciousness, enlightenment, liberation, higher jhanas, satori or samadhi, mystical experience, Being cognition
- Self-transcendence, state of grace
- Cross-cultural comparisons of religious experiences, spiritual development, psychological concepts Shamanic experiences and practices, drumming, extraordinary capacities of religious adepts
- Glossolalia

III. **The Psychology of Psychic Phenomena** (Parapsychology and Psychic Research)
- Mediumship (channeling, possession, poltergeists, hauntings)
- Transformations of space and time (out-of-body experience, materializations, apparitions, bilocation)
- Endothermic and extothermic reactions (firewalking, psychic heat, spontaneous human combustion)
- Reincarnation-type memories, drama, relationships, transpersonal memory
- Near-death experience, death and dying
- Psi functioning (telepathy, clairvoyance, precognition, retrocognition, psychokinesis, dowsing, siddhis)

IV. **The Psychology of Spiritual Development** (Exceptional Human Abilities & Transformative Capacities)
- Models of exceptional health and well-being, self-actualization and beyond
- Transpersonal development (infancy, childhood, adolescence, adulthood, old age)
- Spiritual direction, education for transcendence, role of myth and ritual, storytelling, fairy tales.
- Creativity and "flow," excellence, genius, precocity, accelerated learning
- Altruism, empathy, service, intuition, loving-kindness, compassion, ahimsa, sacred unions, Eros
- Transpersonal psychotherapies (yoga, ritual, dreamwork, breathing, psychosynthesis, primal therapy, rebirthing, holotropic breathwork, body work, meditation)
- Psychospiritual crises, addictions, psychopathologies with mystical features

V. **The Psychology of Mind-Body Healing**
- Psychic diagnosis, distant healing, spiritual healing, laying on of hands (etheric body, prana, auras)
- Effects of attitudes and imagery in self-healing (placebo effects)
- Psychosomatic changes in abnormal functioning (hysterical stigmata, multiple personality)
- Spontaneous remissions, miraculous cures, charisms of Catholic saints and mystics
- Alternative therapies, somatic disciplines, martial arts, art and music and dance therapy
- Kundalini, charkas, subtle energy systems, mind-body communication, spirituality of the body

VI. **Emerging Paradigms in Science and Society**
- Transpersonal disciplines, new metaphysical foundations of science, chaos theory, modern physics
- Brain, mind, and consciousness interrelationship, role of consciousness in creation of physical reality
- Gaia hypothesis, morphogenic fields, deep ecology, spirit of evolution, transpersonal nature of animals
- Global peace, global mind change, Green politics, reconciliation of religion and science

Figure 1-4

Exceptional Human Experiences
(Palmer & Braud, 2002, pp. 60-61)

Mystical/unitive experiences

- Anesthetic-induced experience
- Conversion
- Gaia or Earth experience
- Glossolalia (speaking in tongues)
- Human/animal communication
- Kundalini
- Mystical experience
- Numinous dream
- Peak experience
- Revelation
- Species consciousness
- Stigmata
- Transcendental odors (odor of sanctity)
- Transcendental music (of the spheres; celestial music)
- Transformative experience
- Unitive experience
- Wilderness experience (desert, forest)

Encounter-type experiences

- Ancestors encounter
- Angel encounter
- Apparition (of the living)
- Apparition (of the dead)
- Demonic encounter
- Divine encounter
- Folk entity encounter
- ET encounter
- Ghost encounter
- Guardian angel encounter
- Helper encounter
- Haunt encounter
- Imaginary playmate encounter
- Incubus/succubus encounter
- Interspecies encounter
- Mediumistic materialization encounter
- Multiple personality encounter
- Night terrors encounter
- Poltergeist encounter
- Possession encounter
- Sense of presence encounter
- UFO encounter
- UFO abduction encounter

Figure 1-4 (continued)

Exceptional Human Experiences

Psychic/paranormal experiences

- Apports
- Automatism (e.g., automatic writing)
- Bilocation
- Clairaudience
- Clairsentience
- Clairvoyance
- Elusivity/Invisibility
- Extrasensory perception (ESP)
- Intuition
- Levitation (of object)
- Levitation (of person, of self)
- Mediumship/channeling
- Out-of-body experience
- Paranormal diagnosis
- Paranormal touch
- Precognition
- Prenatal experience
- Psychic imprint
- Psychokinesis (PK)
- Psychometry (object reading)
- Retrocognition
- Scrying (crystal gazing)
- Sense of presence
- Shared EHE
- Synchronicity
- Telepathy
- Unorthodox healing (laying on of hands; faith healing; spirit healing; divine healing; psychic surgery)
- Xenoglossy (speaking an actual foreign language you don't know)

Unusual death-related experiences

- Apparition (at moment of death)
- Apparition (after death)
- Deathbed experience
- Death-related PK (at moment of death
- Death-related PK (after death)
- Incorruptibility
- Life between life (interim experience)
- Life review
- Mediumistic communications
- Near-death-experience
- Past-life recall
- Phantom phone calls (at time of or after)

Figure 1-4 (continued)

Exceptional Human Experiences

Exceptional normal experiences

- Aesthetic experience
- Aha experience
- Altered spatial perception
- Altered time perception
- Being at the right place at the right time to receive something wonderful and needed
- Coma experience
- Creativity
- Déjà vu
- Mutual déjà vu
- Dream
- Effortlessness
- Empathy
- Encountering or receiving something you need just when you need it
- Exceptional performance
- Experience of the new
- Flow experience
- Hypnagogic/hypnopompic experiences
- Hypnoidal state
- Immunity/invulnerability
- Inner movement
- Inspiration
- Limerance (falling in love)
- Literary experience
- Lucid dream
- Microscopic vision
- Nostalgia
- Orgasm
- Orientation
- Peak performance
- Performing/witnessing noble acts
- Special dreams
- Synesthesia
- Tears of “wonder joy”
- Thrills/goose-flesh/tingling

Figure 1-5

"Unofficial" Intellectual History of Modern Transpersonal

1882 The Society for Psychical Research (SPR) is founded in England "to examine without prejudice or prepossession and in a scientific spirit those faculties of man, real or supposed, which appear to be inexplicable on any generally recognized hypothesis" (i.e., thought-transference, mesmerism, haunted houses and apparitions, physical mediumship).

1885 The American Society for Psychical Research (ASPR) is co-founded by William James (president of the SPR in 1894-1895 and vice-president from 1890-1910) for the systematic and organized study of paranormal phenomena in the United States whose open espousal of the cause of psychical research greatly benefited the reputation and early experimental forms of this nascent science.

1900 Sigmund Freud publishes what he considered to be his most important work, *The Interpretation of Dreams*, and one of the first attempts to analyze the psychological purpose of dreams.

1901 Psychiatrist Richard M. Bucke publishes *Cosmic Consciousness*, the classic case study investigation of the development of humanity's mystic relation to the infinite.

1902 American psychologist William James publishes *Varieties of Religious Experience*, a collection of anecdotal reports of religious and mystical experiences and a valuable contribution for the reconciliation of science with religion.

1903 Classicist and scholar W. H. F. Myers publishes *Human Personality and Its Survival of Bodily Death*, a two-volume 1,360 page classic in the field of psychic research that presents case studies of exceptional human experiences strongly suggestive of survival of bodily death and the existence of a subliminal "self" and a quasi-independent train of thought (called "subliminal consciousness")

1926 Walter Franklin Prince, M.D. publishes his classic study of *The Case of Patience Worth* concerning a purported spirit-entity who claimed to have lived in seventeenth century England and who dictated through the Ouija board (via Mrs. Lenore Curran) novels that were published and given critical acclaim in American popular culture, concluding: "Either our concept of what we call the subconscious mind must be radically altered so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through, but not originating in, the subconscious of Mrs. Curran must be acknowledge."

1927 The Parapsychology Laboratory is founded at Duke University by J. B. Rhine and William MacDougal.

1934 J. B. Rhine publishes *Extra-Sensory Perception*, summarizing the experimental studies of ESP conducted at Duke University that provided scientific evidence for ESP and Psychokinesis (PK).

1935 Psychiatrist Carl G. Jung introduces the concept of the *collective unconscious* into psychiatry referring to that portion of the psyche that transcends the personal unconscious of the individual.

1937 The *Journal of Parapsychology* is founded.

1940 J. B. Rhine with John Pratt publish *Extrasensory Perception After Sixty Years* (referring to the six decades of research on ESP since the SPR's founding in 1882) that summarize the 145 experimental studies of ESP that had been carried out at Duke University strongly supportive of the reality of psi.

1943 Swiss pharmacologist Albert Hoffman discovers lysergic acid diethylamide (LSD-25) in the course of studying the properties of the ergot fungus of rye while seeking a drug to improve blood circulation.

1951 *Gestalt Psychology* is published by Paul Goodman, Ralph Hefferline, and Fritz Perls that outlined Gestalt psychotherapy and its new approach to the recovery of emotions, the re-enlivening of sensory awareness, and an approach to the patient as a whole person.

Figure 1-5 (continued)

"Unofficial" Intellectual History of Modern Transpersonal

1945 Author of intellectual and utopian novels and nonfiction works concerning mysticism, transcendental philosophy, futurism, and the evolution of intelligence, Aldous Huxley, publishes *Perennial Philosophy*, his classic anthology of Eastern and Western mysticism that expresses the monistic system of thought called "Philosophia Perennis" with an emphasis on higher consciousness, that popularizes the idea that a single Truth can be found at the core of the mystical teachings of the world religious traditions.

1951 Carl Rogers, who was to receive APA's first Distinguished Contributions to Psychology Award in 1956, publishes his pioneering book, *Client-Centered Therapy: Its Current Practice, Implications, and Theory*, that defined a new direction in clinical psychology and psychiatry.

1951 The Parapsychology Foundation is established to encourage and financially support the scientific study of psi phenomena, including telepathy, clairvoyance, precognition, and psychokinesis.

1954 Aldous Huxley, author of *Brave New World* (1932), publishes *Doors of Perception*, referring to William Blake's quote, "When the doors of perception are cleansed, every thing would appear to man as it is, infinite," in which he described his mescaline experience and its philosophic, religious, and aesthetic implications, that helps launch the psychedelic drug revolution in the 1960's (and that served as inspiration for the rock group, *The Doors*, which took its name from its title).

1957 The Parapsychological Association is founded "to advance parapsychology as a science, to disseminate knowledge of the field, and to investigate the findings with those of other branches of science."

1956 Alan Watts establishes the California Institute for Asian Studies, the first formal organization to offer graduate study in Eastern religion, philosophy, and psychology.

1957 Philosopher, teacher, and counterculture leader Alan Watts publishes *The Way of Zen* that interprets Zen Buddhism to Western audiences.

1958 The *Journal of Humanistic Psychology* is founded by Abraham Maslow and Anthony Sutich.

1958 The Psychosynthesis Research Foundation is established in New York City at the request of Roberto Assagioli.

1958 Rollo May, in collaboration with Swiss existential psychiatrist Henri Ellenberger, publishes his pioneering book *Existence: A New Dimension in Psychology and Psychiatry*, that introduced existential psychotherapy to American psychology.

1959 Psychiatrist Viktor Frankl's remarkable book, *Man's Search for Meaning* (first published in Austria in 1946), introduces to an American audience his experiences in the Nazi concentration camps that led to his discovery of logotherapy ("meaning therapy") and his philosophy of existential analysis.

1961 The Association for Humanistic Psychology is founded by Joseph Adams, James Fadiman, Harriet Francisco, Sidney Jouard, Abraham Maslow, Michael Murphy, Miles Vich, and Anthony Sutich.

1962 Marghanita Laski writes a classic treatise about the nature of ecstatic rapture.

1962 Walter Pahnke administers small capsules of psilocybin to twenty Protestant divinity students at Boston University's March Chapel on Good Friday to begin one of the first scientific experiments designed to investigate the potential of psychedelic drugs to facilitate mystical experience.

Figure 1-5 (continued)

"Unofficial" Intellectual History of Modern Transpersonal

1962 Esalen Institute is founded by Michael Murphy and Richard Price, an important growth center of humanistic psychology that sponsored seminars and residential training programs, which promoted the American counterculture movement and spiritual visionary tradition in the modern period.

1962 Counterculture guru Alan Watts publishes *The Joyous Cosmology: Adventures in the Chemistry of Consciousness* that had a profound impact on the emerging psychedelic drug culture.

1963 Alan Watts publishes *Psychotherapy East and West*, that describes parallels between Western psychotherapy and Eastern schools of thought, including Buddhism, yoga, Taoism, and Vedanta.

1964 The historic *Old Saybrook Conference* is conducted that brings humanistic-oriented thinkers and psychotherapists together for the first time to discuss the future of the humanistic movement in America.

1965 Psychiatrist Roberto Assagioli publishes *Psychosynthesis* that describes his psychological system for bridging spiritual concepts and psycho-therapeutic principles of health.

1966 Psychologists Robert Masters and Jean Houston publish the results of their LSD experiments in *Varieties of Psychedelic Experiences* in which they identified four levels of the unconscious during LSD experiences, including self-transformation, religious enlightenment, and mystical union.

1967 Abraham Maslow gives the first public presentation of transpersonal psychology in a lecture at the First Unitarian Church in San Francisco (under the auspices of the Esalen Institute), just two years prior to his election as president of the American Psychological Association in 1969.

1968 *The Journal of Transpersonal Psychology* that catalyzed the emergence of the transpersonal movement is founded by Anthony Sutich and its first edition is published in 1969. Board of Editors included: Roberto Assagioli, Menard Boss, Charlotte Buhler, James Fadiman, Viktor Frankl, Stanislav Grof, Sidney Jourard, Arthur Kostler, Clark Moustakas, Michael Murphy, Ira Progroff, Huston Smith, and Alan Watts.

1969 The Transpersonal Institute (parent corporation of the *Journal of Transpersonal Psychology* and the Association for Transpersonal Psychology) is organized by Anthony Sutich to investigate unitive consciousness, peak experiences, mystical awakenings, self-actualization and transcendence.

1969 The first Voluntary Control of Internal States Conference sponsored by the American Association for Humanistic Psychology and the Menninger Foundation in Topeka, Kansas initiated a science of altered states of consciousness.

1969 Biopsychologist Elmer Green and researcher Alyce Green publish *Beyond Biofeedback* that helped to launch the study of the voluntary control of internal states.

1969 The Parapsychological Association, an international organization of professionals engaged in the study and research of parapsychological phenomena, becomes an affiliate of the American Association for the Advancement of Science. ‘

1969 Transpersonal psychologist Charles T. Tart publishes his pioneering textbook, *Altered States of Consciousness*, the first book to deal with topics ignored or overlooked in psychoanalytic and behaviorist psychology and that led to the development of “state-specific” sciences and the wide-spread introduction of transpersonal themes to American popular culture.

Figure 1-5 (continued)

"Unofficial" Intellectual History of Modern Transpersonal

1969 Abraham Maslow is elected president of the American Psychological Association, a 70,000-member organization of professional psychologists, that represents the pinnacle of recognition of humanistic and transpersonal psychology ideas by mainstream psychology.

1970 The Humanistic Psychology Institute is established (later to be called the Saybrook Institute in 1981 that gathers luminaries such as Rollo May, Stanley Krippner, Amedeo Giorgi to its faculty to grants master's and doctoral degrees in humanistic-transpersonal psychology).

1970 R. K. Wallace publishes "Physiological effects of Transcendental Meditation" in *Science* magazine demonstrating that meditation practice had physiological correlates, giving legitimization to the phenomenon, subsequently initiating decades of research on the physiological and psychological aspects of meditation.

1970 Abraham Maslow, co-founder of ("Third Force") humanistic psychology and ("Fourth Force") transpersonal psychology dies suddenly of a heart attack.

1971 The American Association for Transpersonal Psychology is organized by Anthony Sutich.

1972 Neurophysiologist John C. Lilly, inventor of the sensory deprivation flotation tank and who conducted ground-breaking experiments in dolphin-human communication, publishes *Center of the Cyclone*, an account of his mystical experiences while ingesting LSD in a flotation tank, demonstrates the vast range of the states of being of the human mind not limited by the biophysical structure of the brain

1972 The Omega Institute for Holistic Studies is founded in Rhinebeck, New York to become part of an informal learning network through which transpersonal thinkers, healers, and educators could disseminate their ideas and train individuals and professionals in new healing approaches.

1972 The first explicitly *International Conference on Psychobiology and Transpersonal Psychology* took place at Bifrost, Iceland sponsored by the Institute for Consciousness Research (Reykjavik, Iceland) and the Transpersonal Institute (Palo Alto, California) on the topics of transcendental growth, psychic and spiritual healing, the psychobiology of transcendental states, research methods and future developments in transpersonal psychology.

1973 The first *Conference on Applications of Transpersonal Psychology* is conducted by the Association for Transpersonal Psychology at Vallombrosa (Menlo Park, California) on the topics of the nature of transpersonal psychology, the transpersonal attitude in psychotherapy, transpersonal education, psychic healing, transpersonal work in public institutions, and the popularization of transpersonal practices.

1973 *New Dimensions Radio* (produced by Michael and Justine Toms) is founded which extends the impact of transpersonal psychology beyond the back bay area of San Francisco to world-wide distribution of transpersonal concepts and ideas through its programs and audiotapes of Esalen seminars (recorded, edited, and marketed by Paul Herbert).

1973 Transpersonal psychiatrist Stanislav Grof launches the International Transpersonal Association (ITA) which holds its first meeting in Iceland. Later conferences have been held in other exotic place, such as Finland, Brazil, Australia, and India for programs that would not otherwise be possible in the United States.

1973 Edgar Mitchell, Apollo 14 astronaut and sixth person to walk on the moon, organizes *The Institute of Noetic Sciences*, an organization devoted to the support of research and education on human consciousness whose purposes are "to broaden knowledge of the nature and potentials of mind and consciousness, and to apply that knowledge to the enhancement of the quality of life on the planet."

Figure 1-5 (continued)

"Unofficial" Intellectual History of Modern Transpersonal

1973 Neuropsychologist Robert Ornstein publishes *The Nature of Human Consciousness: A Book of Readings* that summarizes current insights into human consciousness drawn from the fields of anthropology, psychology, philosophy, mystical religion, and physiology.

1973 Naropa Institute, the college modeled after the great Buddhist center of learning, Nalanda University in India, is founded in Boulder, Colorado by Tibetan monk, Chogyam Trungpa to spread Buddhist philosophy, psychology, and culture in the United States.

1975 Parapsychologist Charles T. Tart publishes *Transpersonal Psychologies*, the first major work to systematically examine from a transpersonal perspective the world's major religions as "spiritual psychologies" with teachings on sensation, perception, learning, memory, cognitive processes, emotions, motivation, personality, psychopathology, mind-body relationship, social relationships, altered states of consciousness, death, and potential new faculties.

1975 Psychiatrist Stanley Dean publishes *Psychiatry and Mysticism*, a collection of papers from three historic panel-symposia on psychic phenomena held at the 1972-1974 annual meetings of the American Psychiatric Association that initiates the field of "metapsychiatry" – a developing branch of psychiatry that concerns itself with psychic phenomena in the context of psychiatry and mysticism.

1976 Psychologist and Japan scholar Robert Frager organizes the *Institute for Transpersonal Psychology,* the first institution to develop an experiential distance-learning global program dedicated to education of the whole person: mind, body, intellect, and soul.

1976 Transpersonal psychologists James Fadiman and Robert Frager publish *Personality and Personal Growth*, the first college-level personality theory textbook in the English language to include a transpersonal viewpoint and major Eastern theories of personality, namely Hinduism, Buddhism, and Sufism.

1976 Anthony Sutich, pioneer in psychology and co-founder of humanistic and transpersonal psychology, dies of rheumatoid heart disease at the age of 68.

1977 Transpersonal psychologist Ken Wilber publishes *Spectrum of Consciousness* that synthesizes Western developmental psychologies and Eastern religious systems of thought into an integrated philosophy of consciousness.

1978 The International Association of Near Death Studies (IANDS) is founded to promote scientific research on near-death experiences by Kenneth Ring, Bruce Greyson, and John Audette to become the principle organization in the world for distributing information about near-death experiences (NDEs), supporting and publishing research into the scientific study of NDEs.

1979 Robert G. Jahn, aerospace scientist and dean emeritus of the School of Engineering and Applied Science at Princeton University, establishes the Princeton Engineering Anomalies Research (PEAR) lab at Princeton University to investigate the reality of psychokinesis and the role of consciousness in the physical world.

1980 Psychiatrist Seymour Boorstein publishes *Transpersonal Psychotherapy*, an anthology of theories and techniques in the transpersonal orientation in psychotherapy.

1980 Psychiatrist and Zen practitioner Roger Walsh and psychotherapist France Vaughn publish *Beyond Ego: Transpersonal Dimensions in Psychology*, a collection of essays by 16 different authors providing the first comprehensive overview of the field of transpersonal psychology (and updated in 1993).

1981 *The Australian Journal of Transpersonal Psychology* is founded by transpersonalist Don Diespecker.

Figure 1-5 (continued)

"Unofficial" Intellectual History of Modern Transpersonal

1983 *Common Boundary* magazine is founded to promote exploration of the interface between psychotherapy and spirituality by psychologists, psychiatrists, social workers, counselors, psychiatric nurses, pastoral counselors, and others in the healing and helping professions.

1985 Czechoslovakian-born psychiatrist, Stanislav Grof, publishes *Beyond the Brain* that presents the transpersonal research findings following his development of LSD-assisted psychotherapy.

1987 The *European Transpersonal Association* (EUROTAS) is established that starts the formal transpersonal movement in Europe.

1988 Michael Washburn publishes *The Ego and the Dynamic Ground*, a psychoanalytic theory on transpersonal human development.

1989 Phenomenologists Ronald Valle and Steen Halling publish *Existential-Phenomenological Perspectives in Psychology: Exploring the Breadth of Human Experience with a Special Section on Transpersonal Psychology* that attempts for the first time to integrate transpersonal psychology with existential-phenomenological topics, issues, and methods of investigation.

1990 Hilgard and Atkinson's *Introduction to Psychology*, one of the most widely-used and respected American college textbooks, includes for the first time a section entitled "Psi Phenomena" featuring a discussion of current ESP research and a statement calling the Gansfeld procedure "worthy of careful consideration."

1991 Arthur Hastings, former President of the Association for Transpersonal Psychology and Dean of Faculty and President at the Institute of Transpersonal Psychology, publishes *With the Tongues of Men and Angels: A Study of Channeling* that identifies the topic of channeling activities and channeled information as a legitimate topic of transpersonal research.

1993 Transpersonal psychiatrist Roger Walsh and psychotherapist France Walsh published *Paths Beyond Ego: The Transpersonal Vision (*an updated version of their 1980 landmark book, *Beyond Ego),*a thoroughly revised review of all the major transpersonal areas by 37 authors reflecting the dramatic growth of transpersonal psychology into a multidisciplinary transpersonal movement.

1994 Inclusion of "psychoreligious" and "psychospiritual problems" as diagnostic categories in the American Psychiatric Association's *Diagnostic and Statistical Manual (DSM-IV)* signaled increasing professional acceptance of transpersonal issues.

1998 William Braud, Research Director of the Institute of Transpersonal Psychology (Palo Alto, California) and Rosemarie Anderson, Associate Professor at the institute, publish *Transpersonal Research Methods for the Social Sciences* intended to help researchers develop new research strategies to study extraordinary human experiences and transformative capacities.

1999 The *European Transpersonal Psychology Association* (ETPA) is established for the study, teaching, and research of transpersonal psychiatry and integral psychology.

2000 Transpersonal theorist Ken Wilber publishes the revised edition of his magnum opus *Sex, Ecology, Spirituality: The Spirit of Evolution* that attempts to establish an overarching framework for an integral and integrative psychology.

2002 The Russian Transpersonal Psychology and Psychotherapy Association (RTPPA) was officially founded at its first conference in Moscow, representing the formal professionalization of transpersonal psychology in Russia.

Figure 1-5 (continued)

"Unofficial" Intellectual History of Modern Transpersonal

2002 Jorge Ferrer writes a postmodernist critique of prevailing transpersonal scholarship in his landmark book *Revisioning Transpersonal Theory: A Participatory Vision of Human Spirituality.*

Figure 1-6
Varieties of Transpersonal Research Methods
(Braud & Anderson, 1998)

- **Historical and Archival Approaches** – Archival data are obtained by inspecting the records and documents produced by a society recounting the activities of individuals or of institutions, governments, and other groups to check the validity of other measures, as a part of multimodal approaches to hypothesis testing (e.g., Murphy, 1980; O'Reagan & Hirshberg, 1993; Ryan, 1998a)

- **Descriptive Approaches –** To describe systematically, factually, and accurately a situation or area of interest.
  - **Phenomenological Approach** - Aims at developing a complete, clear, accurate description and understanding of a particular human experience or experiential moment (Gifford-May & Thompson, 1994; Kornfield, 1979; Patrik, 1994; Peters, 1989; VanderKooi, 1997).

  - **Phenomenological Mapping** – To categorize and compare several transpersonal experiences (e.g., shamanism, meditation, yoga) on multiple experiential dimensions (e.g., cognitive control, awareness of the environment, concentration, arousal, emotion) to differentiate qualities of experiences and behavioral characteristics (e.g., Carr, 1993; Walsh, 1993).

  - **Heuristic Research –** To understand an experience from all possible perspectives by an intensive self-engagement and immersion into the phenomenon, drawing also upon the reports of others, insights from novels and poetry, dreams and other states of consciousness (e.g., Moustakas, 1990).

  - **Experiential Research Method** - Research participants write about an experience they are currently living or re-living using the first-person, present tense, using a number of related experiences to discover similarities and commonalities in the inner qualities of the experience (Casey, 1976; Walsh, 1977, 1978).

  - **Cooperative Inquiry** - Research participants are co-researchers and co-participants with the researcher who participate in all aspects of the research project - its focus, design, conduct, and interpretation of results (Reason & Heron, 1995).

  - **Participatory Research** – The research projects and identifies thoroughly with the object of research, employing compassionate and empathic consciousness, indwelling, meditating on the form of the other, tuning into the uniqueness of the phenomena being studied (Peters, 1981; Skolimowski, 1994).

  - **Content Analysis, Textual Analysis, and Hermeneutics –** Involves systematic identification of predetermined categories within a text, a careful analysis of the structure of implicit meanings within a text or record of human action for purposes of explicating the meaning of the text (Chinen, 1985, 1986; Gross & Shapiro, 1996; Weimer & Lu, 1987).

  - **Deep Structural Analysis** – By focusing on the similarities and ignoring the differences among different experiences, a common "deep structure" is posited to exist across the diverse experiences that are theorized to be responsible for the similarity among the experiences (e.g., Wilber, 1980, 1984b)

Figure 1-6 (continued)
Varieties of Transpersonal Research Methods
(Braud & Anderson, 1998)

- **Narrative and Discourse Analysis** – Tries to tell the story or narrative as the participants or community of believers would tell the story, including an analysis of semantic, linguistic, or textual structure (Steele, 1993).

- **Developmental Approach** – To investigate patterns and sequences of growth and/or change as a function of time (Doblin, 1991; Dubs, 1987)

- **Case Studies –** To study intensively the background, current status, and environmental interactions of a given social unit: an individual, group, institution, or community. (e.g., Carlat, 1989; Deatherage, 1975; Gackenbach, Moorecroft, Alexander, & LeBerge, 1987; J. J. Miller, 1993; Ossoff, 1993; Urbanowski & Miller, 1996; Waldman, 1992; Waldron, 1998).

- **Life Stories** - Typically gathered through a series of oral reports, analyzed to find important themes or to find unique features of the life (Diaz & Sawatzky, 1995).

- **Naturalistic and Field Studies** – To observe behavior in a more or less natural setting, without any attempt by the observer to intervene in order to describe behavior as it ordinarily occurs and to investigate the relationship among variables that are present (e.g., Katz, 1973; Langford, 1980).

- **Correlational Approaches** – To investigate the extent to which variations in one factor correspond with variations in one or more factors, usually based on correlation coefficients (Knoblauch & Falconer, 1986; Meadow & Culligan, 1987; Thomas & Copper, 1980).

- **Interviews, Questionnaires, and Surveys** – To assess more directly the nature of people's thoughts, opinions, and feelings about a transpersonal experience. (e.g., Hughes, 1992; Jamnien & Ohayv, 1980; MacDonald, LeClair, Holland, Alter, & Friedman, 1995; Maquet, 1975; Page, Weiss, Stowers Wright, et al., 1997; Puhakka, 1998; Ryan, 1998b; Thomas & Cooper, 1980).

- **Causal-Comparative Studies** – To investigate possible cause-and-effect relationships by observing some existing consequence and searching back through the data for plausible causal factors (Brown & Engler, 1980; Greyson, 1993; Shapiro, 1992; Tart, 1991)

- **Experimental Designs** – To investigate possible cause-and-effect relationships by exposing one or more experimental groups to one or more treatment conditions and comparing the results to one or more control groups not receiving the treatment (random assignment being essential).

- **Quasi-Experimental Designs** – To approximate the conditions of a true experiment in a setting which does not allow the control and/or manipulation of all relevant variables. The researcher must clearly understand what compromises exist in the internal and external validity of his design and proceed within these limitations (Haimerl & Valentine, 2001; Kohr, 1977; Lu & Heming, 1987; Osis, Bokert, & Carlson, 1973; Thapa & Murthy, 1985)

Figure 1-6 (continued)
Varieties of Transpersonal Research Methods
(Braud & Anderson, 1998)

- **Single-Subject Designs** – Focuses on the behavior change of a single individual in which (unlike case studies) contrast conditions are being systematically controlled and monitored (Hersen & Barlow, 1976).

- **Parapsychological Assessment and Design Issues** – To investigate non-sensory based information transfer, action-at-a distance phenomenon (Irwin, 1989; Rao, 2001)

- **Theory-Building Approach** – To develop theories, models, and conceptualizations that attempt to integrate sets of findings or explain various transpersonal phenomena or processes, integrates and interrelates previously unrelated findings, permitting a theory to emerge directly from the data, (Boals, 1978; Leone, 1995; Tart, 1995; M. C. Washburn, 1978; Wilber, 2000b).

- **Meta-Analysis** – A statistical tool for combining statistical information across studies to obtain an estimate of effect and to compare effects between studies in order to better understand moderating factors (e.g., Honorton & Ferrari, 1989; Nelson & Radin, 2001).

- **Behavioral and Physiological Assessments** - Specialized methods and instrumentation are used for measurement to identify behavioral or physiological or correlates or outcomes of a transpersonal experience (Earle, 1981; Echenhofer & Coombs (1987); Greyson, 2000; Hughes & Melville, 1990; Murphy & Donovan, 1997).

TRANSPERSONAL APPROACHES TO RESEARCH

- **Integral Inquiry** – An array of research methods are used to describe as fully as possible the phenomena, explain the phenomenon historically or theoretically, identify causal factors for the emergence of the phenomena, and consequences on the life of the experient (Braud & Anderson, 1998, pp. 256-258; Wilber, 2000b).

- **Intuitive Inquiry** – Using intuition, empathy and altered states of consciousness as core methods of inquiry, the researcher collects data from a variety of sources (e.g., Anderson, 1996; Braud, 2001).

- **Organic Research –** Inviting, listening to, and presenting individual participants' stories about important aspects of their lives, using the participants' own voices and words as much as possible, recorded and reported in the researcher's own voice as well, whose goal is personal transformation of the reader of the study (Anderson, 2001; Ring & Valarino, 1998)

- **Transpersonal-Phenomenological Inquiry** – To explore transpersonal awareness when it presents itself in awareness, and the experience is explored using empirical phenomenological research method (e.g., Valle and Mohs, 1998).

- **Inquiry Informed by Exceptional Human Experiences –** Emphasizes the tacit knowing and other forms of personal knowledge of the researcher to exceptional human experiences (i.e., unitive and mystical, paranormal, usual death-related experiences) that are studied for their own sake (e.g., Palmer & Braud, 2002; Wren-Lewis, 1994)

Figure 1-7

Differences between Transpersonal and Traditional Approaches to Research

Transpersonal Approach	*Traditional Approach*
1. Starting point is subjective, conscious experience	1. Starting point is observable behavior (conscious experience is secondary)
2. Respect for the total experience of the person with feelings included.	2. Disconcern for feelings; more concern with biological makeup and environmental stimuli
3. The world is personalized and individualized.	3. The world is impersonal and general.
4. Individual consciousness is unique, valid and significant; worthwhile to study and creative; each of us possesses a thinking self.	4. Consciousness is relatively unimportant; external environmental stimuli or internal biological stimuli are emphasized as directing behavior, not some intentional, willful self.
5. The unconscious is dynamic, creative, personal, and the source of conscious life.	5. The unconscious is static, mechanistic, impersonal (if acknowledged at all), otherwise conscious mind (or its brain) is the source of all thoughts and behavior.
6. Verbal reports of experience are a source of valid information.	6. Facts and proofs are gained through sensorily verifiable data and objective measurement.
7. Non-materialistic (mind and body though they operate as one, are basically distinct)	7. Materialistic (mind is brain, brain like all matter is insentient).
8. Non-reductionistic (the whole is something different in quality than the mere sum of its parts)	8. Reductionistic (The whole is merely a more complex sum of its individual parts and is thus explainable in terms of its parts); reduced to drives or biological events.
9. Non-mechanistic (The natural body is organic, not a machine)	9. Mechanistic (The physical body, nature, and the universe is mechanistic, like a clock)
10. Experimenter/participant dialogue is encouraged.	10. Reduced contact between experimenter and participant is encouraged.
11. Participant's humanness and experimenter's humanness is emphasized; I – Thou relationship with openness and trust.	11. Deception and trickery upon the participant is acceptable; the It-ness of the participant is emphasized (as non-human animals such as rats)
12. Freedom and dignity, choice and autonomy of the individual is acknowledged.	12. Control and directedness of behavior by outside or inside forces beyond the power of the individual to deny
13. Open-mindedness to all areas of human experience like creativity, love, psi, religious experiences, human transformative capacities.	13. Closed to all phenomena that cannot be studied by the natural science model or in artificial experimental settings.
14. Ecological and views phenomena as they occur in natural settings as valid and significant sources of data.	14. Laboratory demonstrations are highly prized as most valid demonstrations of the truth and validity of a phenomenon.

Figure 1-8
Transpersonal Psychology Research Review

GENERAL RESOURCES

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Figure 1-8 (continued)
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Figure 1-8 (continued)
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Figure 1-8 (continued)
Transpersonal Psychology Research Review

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